THE GOVERnaunce of Vertue, teaching all faythfull Christians, hovv they ought dayly to lead their life, and fruitfully to spend their time vnto the glorie of God, and the health of their owne soules. Newly corrected and augmented by Thomas Recon.

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¶ Cum priuilegio Regiæ Maiestatis.

9. A. Lx. 1

TO THE GODLY READER.

GRace groweth after gouernance,
Is an olde sayde sawe in eche place:
If gouernance hath good resemblance,
Grace deliteth to folowe the trace.

Grace glorieth in godly gouernaunce,
Grace hasteth to her hall and palace.
Grace doth godly gouernance aduaunce,
And cause it to excell in eche place.

Where gouernance is godly wise,
Sage, sober, honest, and prudent:
There doth grace gloriously deuise,
To haue hir seate aye permanent.

But if gouernance be wicked,
Ille, wanton, indiscrete, and vayne:
Grace which is godly disposed,
With such gouernance cannot remayne.

This boke shall thee instruct therefore,
Thy life vertuously to leade:
That grace with thee maye euermore,
Remayne as Gods most blessed seede.

To fight against Satan and sinne,
To represse errours and heresies:
To pray to God his grace to winne,
In this boke to learne thou mayst deuise.

Take

Becon, T.

Take thou it therfore in good part,
As a ioyfull iewell for thy wealth:
And giue God thankes with all thy hart,
VVhich by his worde worketh thy health.

As for my trauayle and paine,
I craue none other recompence,
But thy life vertuously to traine,
That thou mayst enioy Gods presence.

FINIS.

3. Reg. 1. If a man be vertuous, there shall not an heare of his fall to the grounde. But if wickednesse shall be founde in him, he shall die for it.

Tobie. 4. Loue vertue all the dayes of thy life, and walke not in the wayes of wickednes. For vvhyle thou studiest for vertues, thou shalt haue good succesſe in all thinges that thou goest about, & so shal all they that loue goodnesse.

To the right honourable and most vertuous yoong Ladie Iane Seimer, daughter to the Duke of Somerset, T. Becon wisheth increase of godly knowledge in Christ Iesu our Lorde.

THere are no parentes (most godlye Ladie) that deserue better of the Christen publike weale, then they vvhich thorovve Gods gift hauing children, employ all their endeuors to trayne them vp euen from their very cradels in good letters, & in the knowledge of Gods most blessed vvill, that vvith their yong yeares, learning, vertue and godlynes, may grovv and increase, & the younglings by this meanes be made at the last auncient and perfect scholers in the mysteries of Christes schoole. This carefull studie and studious care for the vertuous bringing vp of youth, God in time past earnestly required of all fathers and mothers in the cōmon vveale of his people the Israelites, and according to Gods holy commanndement such as vnfeynedly feared the Lord their God, and wished vvell to their country, refused no labour, no payne, no cost, that their children might thorovve knovvledge, vertue, and learning, be made vvorthy and profitable members of the pub-

publike vveale. Deut. 4. 6 8. As I may passe o-uer the auncient and holy Patriarches vvhich vvere before the lavve of Moses (of vvhose diligence in the vertuous bringing vppe of their yonglings) it is more than double vvickednes to doubt, seing vve haue this euident testimonie of Abraham euen at Gods ovvne mouth. Shall I hyde from Abraham, sayth God, that thing, vvhiche I intende to doe. Gen. 18. Seing that Abraham shall be a great and a mightie people, and all the nations of the earth shall bee blessed in him? I knovve this also, that he vvill commaunde his children and his housholde after him, that they keepe the vvaye of the Lorde, and doe after right and conscience. vvhat earnest diligence did the most noble and vertuous king Dauid shevv in the godlye bringing vp of his children, specially of Salomon, that he might become a prince vvorthy both for his godlines, learning, vvisedome and policie, to rule in the common vveale after him? vvhat godly instructions also gaue he him, vvhen he vvas at the poynt of death? Beholde, sayth he, I must vvalk by the way of al the world, neuertheles be strōg, & quite thy selfmanfully, & se thou kepe the appointmēt of the Lord thy God, that thou walke in his vvays, & kepe his cōmaundements, ordinances, lavves, & testimonies, as it is vvritten in the lavv of Moses, &c.

Likevviſe reade vve of the auncient father Toby, vvhich taught his yong ſonne Tobye to feare God from his infancie, & to abſtaine frō all ſinne. His exhortations are ſo godly & ſo mete for al perſons to learne, that I thinke it not conuenient to paſſe them ouer vvith ſilence. His wordes are theſe.

Herken my ſon vvhat I vvil ſay, & lay my vvordes in thy hearte as a foundation. My ſon vvhen I am deade bury me and after diſſpiſe not thy mother, but honour her all the dayes of her life, and do to pleaſe her, and not to diſpleaſe her. My ſonne remember hovve great perilles she ſuffered bearing thee in her vvombe, and vvhē she is dead, bury her in the ſame graue by me. Son reuerence our Lord God at al times, ſinne not, nor breake not his commaundements, but loue vertue all the dayes of thy life, and vvalke not in the vvayes of vvickednes. For vvhile thou ſtudieſt for vertue, thou ſhalt haue good ſucces in al thinges that thou goeſt about, and ſo ſhall all they that loue goodnes. Do almeſs of thy ſubſtance and be no niggarde in doing of it. Turne not thy face avvay, frō any poore man as thou vvouldeſt that god ſhould not turne away his face from thee. Giue as thou ſhalt be able, if thou haue much, giue much, and if thou haue little, giue of that little. For thou ſhalt laye vp for thee a good treaſure againſt

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the daye of neceſſitie. For almes deliuereth from death, & ſuffreth not the ſoule to come into darknes. Almes is a great comfort before the hyeſt to all that vſe it.

My ſon beware, kepe thee from al whoredome, and vſe no euill companie beſides thy wife. Suffer pride neuer to rule in thy minde, no not in worde. For death is ioyned to pride and much trouble, and to hautines is ioyned diſpleaſure and great pouertie, and shee is mother of hunger. Let no mans hire remaine with thee, whoſe ſeruice thou haſt had, but forthwith pay his wages, for vnto thee alſo ſeruing God, rewarde shall be giuen.

Sonne be circumſpect and ware in all thy dedes, & in all that thou doeſt, while thou liueſt, be wiſe, & do not to any man that thou wouldſt not to be done vnto thee. Drink not wine vntill thou be drunke, nor carie it not with thee by the way. Giue thy bread to the hungrie, and with thy clothes couer the naked. VVhatſoeuer thou haſt more than is ſufficient: giue it to the poore, and neuer grudge to be liberal. Set that bread vpō the ſepulchres of the iuſt, & beſtow it not vpō the noughty. Aske councell alwayes of the wyſe, & deſpiſe no good councell. Be alwayes praying vnto the Lorde, and beſeech him that he will order thy footeſteppes and wayes, and proſper thy deuiſes. For no people are wiſe, but

the Lorde himselfe is the giuer of all good thir gs, and thrusteth downe whom, and who he lysteth. My sonne be not afrayd, vve lead a poore lyfe, in this vvorld, notwithstanding, if thou feare God, and studie to please him thou shalt haue goods inough. Therfore my sonne remember my preceptes, and put them not out of thy mind. Again, being readie to die, he called vnto him his sonne & his sonnes children, and among all other thinges he spake vnto him on this vvise: keepe thou the lawe and commaundementes, and shewe thy selfe mercifull and iust, that thou mayest prosper. Haue God euer in thy remembrance, & praise him at al times with all thy might. Tob. 14.

In like maner reade we of the parentes of that most godly and chaste woman Susanna, vvhich being righteous themselues, taughte their yong daughter to feare the Lorde her God, euen from hir very cradle, and diligently brought hir vp, according to the lawe of Moses Dan. 13.

Blessed Luke also in his boke of the Apostles. Act. 22. maketh mention of the foure daughters of Philip the Euangelist, which did prophecie, that is to saye, vvere so godly brought vp in the knowledge of Gods moste blessed lavve, that they vvere able to declare and expound the holy scriptures & mysteries of God, according to this prophecy. Ioel. ij. I

will poure out my spirit vpon al flesh, & your sonnes, and your daughrers shall prophecie. Doth not blessed Paule also commend Timothe bicause he had knowne the holy, Scriptures euen of a childe.

Diuers hystories mo might be alledged out of the holy Scriptures to declare the carefull studies and earnest labours, vvhich the holye fathers in time past tooke for the godly and vertuous bringing vp of their yonglings, that they might be fathers, not onely of the bodie, but also of the mynde, and for their povver satisfie the good vvill of God, which requireth of all parents, an earnest diligence and vvatching eye in bringing vp their children in his nurture, and feare, in his worde and doctrine, but these for this present maye seeme abundantly to suffice. Furthermore, as touching the heathen, which of them al, euen from the loweſt both amongst the Romains, and the Greekes, with diuers other nations although hauing respect not vnto the glorye of God, vvhereunto the ende of all studies ought to be directed, but onely vnto the aduauncement of themselues, vnto the maintenance of good politik, ciuil, & honest orders, vnto the hability of ruling in a cõmon weale, vnto the polishing of their vvitte, vnto eloquence, vnto immortalitie of their name, ẽforced not both themselues to be learned, & also

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sought all meanes possible to haue theyr children brought vp in good letters? That their yonglings might become learned, what paynes or costes refused the parents? They sent their children from coūtry to countrey, from one learned man to an other. Many of them called learned men home vnto theyr houses, gaue them honourable entertainmēt, great giftes, and large stipendes for teaching theyr children. There was no burthen to heauy, no labour to paynefull, no coste to chargeable for them, so that theyr children myght proue learned. If they obtayned that, they thought themselues worthy and ryghteous parents, and to deserue well both of theyr children and of the publike weale. And as euery one of them excelled in vvorthines and authoritie, so laboured they that both themselues and theyr children should excell and passe the baser sort in learning, in knowledge, in vertue and honest behauiour, in so much that if any were vnlearned, and wanted the godly qualities of the mynde, albeit he were of an honourable parentage, he was counted of no reputation, and called a stone, a blocke, a beast, a golden slaue, a sheepe with a golden fleece, an horse trapped with siluer, an asse couered with purple, with such other despitefull names, so little regarded (euen among the Heathen) was noble bloud,

bloude, worldly ſubſtance, ſumptuous appa-
rell, gorgious building, delicate fare, and
whatſoeuer beſides the foolish worlde won-
dereth at, and moſt highly extolleth, if learn-
ning and vertue vvere abſent. By thys mea-
nes came it to paſſe, that Philip king of the
Macedonians, and his ſonne Alexander, Iu-
lius Cęſar, Darius, Antonius Philoſophus the
Emperour, Hieron Attalus, Magones, Iuba,
Dion, Siracuſanus Thebanus Epaminondas,
Pompeius, Auguſtus, Traianus, Antonius
Pius, Claudius, Tiberius, Titus, Veſpaſi-
anus, Domitianus, Aelius, Adrianus: Gale-
rius, Maximus, the ſonnes of Tiberius Grac-
chus, with other innumerable, became both
learned and vnfayned fauourers of lear-
ning, yea, and the diligent promoters of lear-
ned men. Manye of them which were right
excellent Emperours and Noble Kinges
thought themſelues more noble and more
worthye of renowne for their learning and
vertue, than for their Imperiall dignitie
and Princelike authoritie. VVhen kinge
Alphonſus hearde a certayne manne ſaye,
that learnynge was not ſeemelye for a
Prince, or for a Noble man, he cryed out and
ſayde: *Vox bouis, non hominis.* This is the voice
of an Oxe, and not of a man: VVhen a cer-
tayne man demaunded, of Iſocrates whe-
ther hee thought the King of the Perſians
happye

happye and blessed or not, he answered, I knowe not howve much learning and vertue he hath, meaning that the true felicitie, happines, and vvealth consisteth not in the flitting and vncertayne goodes of fortune, but in the constant and immortall treasures of the minde. The bringing vp of youth in learning and honest qualities, was so much regarded among the Lacedemonians, that they made a lavve, vvhosoeuer did not studie for the honest and vertuous trayning vp of their children in good letters and other necessary actes profitable for a common vvealth: the same shoulde be depriued of all such priuiledges and liberties, as were due to true and faythfull citizens. Our auncetors both amōg the people of God, and among the heathen, did consider, that the health, prosperitie, and safegarde of the common vveale, doth principallye consist in the godlye and vertuous bringing vp of youth. If they be learnedlye and fruitfully brought vp, then shall they afterwarde proue, some noble Magistrates, some vvise and faythfull counsaylers, some godly spirituall ministers, some learned schole maisters, some diligent labourers, some cunning artificers, some, yea and all obedient subiectes to the hye powers, and profitable members of the common vveale. Contratyvvise, if they be brought vp in barbarous rude-

rudenes, and vvithout any ciuilitie or knowledge of good letters, and ſuch other neceſſarie artes: it muſt needes come to paſſe that they ſhall be rather peſtilences than preſeruers of the common vveale. Therefore did our elders aboue all things shevve earneſt diligence about the godly trayning vp of their youth, in honeſt and vertuous exerciſes, euer ſetting before their eyes, that learning to a noble man, is a iofull iewell, to th baſer ſort a ſure defence and a mightie bulwark, againſt the ſtout ſtormes of frovvard fortune, and to a common vveale, a precious preſeruatiue. In like maner my Lordes grace youre father, a prince of noble renoume, in vvhō as in a true myrror, liuely shine the beautifull beames of right nobilitie, conſidering that the office of a vvorthye Parent appeareth in nothing ſo manifeſtly as in the godlye bringing vppe of youth in heauenly myſteries, that is to ſaye, in the knowledge of good letters, and in the ſtudy of Gods moſt bleſſed vvord, hath vvith my Ladies grace your mother, a Ladie of noble godlyneſſe, and of ſingular pitie towarde the poore members of Chriſt, euen from your cradels ſtudied to trayne and bring vp both my Lords your brothers, and my Ladies your ſiſters, and you likewiſe his graces childrē, in good literature, & in the knowledge of Gods moſt holye lawes, that ye maye learne from

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your infancie to feare the Lorde your God, and to walke in his godlye ordinaunces, and so become truly noble, not onely for birthes sake, but also for learning aud vertue, and for the godly qualities of the minde. In the which godly exercises ye haue so profited, euen in this your tender yeares, that ye haue not only answered, but also ouercome the expectatiō of many. If ye go forth according to your beginnings, I doubt not, but that ye shall get to my Lordes grace, and to my Ladies grace your most honourable Parentes, much renoume, and to your selfe noble fame and glorious immortalitie. And albeit your good Ladiships brest is so furnished with all godly doctrine, that ye neede not my simple and homely exhortations to moue you vnto godlynes and vertue, whervnto of your own disposition ye are moste willinglye bent and enclined yet to declare some parte of my good will towarde your Ladiship, I thought it not good to let go the occasion offred vnto me. Certayne weekes past considering the miserable face of this to much wretched and lamentable worlde, and weighing with my selfe that the next and most ready way to redresse our miseries, is to flie vnto God with continuall and harty prayer. I made a booke entituled: *The Flowre of godly prayers*, dedicated to my Ladies grace your mother, where-

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n are contayned prayers not onely for all de-
grees and ſtates of men, but alſo for all other
things neceſſarie to bee asked of God, ey-
ther for the bodye or for the ſoule, whiche
prayers I would wish daily as occaſion shall
ſerue, to be vſed of the faithfull. Immediatly
after the ſetting foorth of theſe prayers, cer-
taine of my friendes came vnto mee, and ear-
neſtly required of me to peruſe and correcte
The Gouernance of Vertue, which about eight
yeares paſt, euen in the bloudye boyſterous
berning time, when the reading of the holye
Bible, the woorde of our ſoules health, was
forbidden the poore laye people, I gathered
out of the holy Scriptures, and cauſed to bee
printed for the edifying of the ſimple and vn-
learned Chriſtians. Yet ſuppreſsing my name
which at that time was odious to thoſe on is
that coulde not abide the glorious lyghte of
Gods bleſſed worde, that the booke might
haue the better ſucceſſe, and be the more free
from Antichriſtes thunderboltes, I knowing
my ſelfe debter to all good men, and to all
their godly requeſts, peruſed the boke, wher-
in I founde ſo many faultes, thorow the neg-
ligence of the hungry Printers, that very pity
without any requeſt of frendes, might haue
bene thought ſufficient to haue giuen me oc-
caſion to correct the booke, which hitherto
hath bene ſo greatly deſired & gredily red al-

moſt

moſt of all men, yea, and that not vvithout greate profite, as the often printing of the boke doth right well declare. I haue diligetly peruſed the booke, corrected the faultes, changed diuers things, and added many neceſſary inſtructions, with diuers godly prayers for the edifying of the readers. This little boke recogniſed and augmented (moſte vertuous Ladie) I giue vnto your Ladyship as a teſtimonie of my good will towarde you, deſiring you to take this my pore gyft in good part. And I ſhall moſt humblye beſeeche the Lorde our God to preſerue my Lordes grace and my Ladies grace your honourable parents in good health, long lyfe, and increaſe of honour, and to giue my Lordes your brothers, and my Ladies your ſiſters, and you alſo grace to go forth in your godly enterpriſes and Chriſten ſtudies, that ye maye truly knovve the Lorde your God, and the ſaluation vvhich ye haue by his ſonne Ieſu Chriſte our alone ſauiour, vvho euer preſerue your good Ladyship in continuall health and proſperous felicitie. Amen.

1547.

1728

Becon. T.

¶ THE GOVERNANCE of Vertue.

Howe a man shoulde behaue himselfe in the morning when he riseth.

VVhen thou ryſeſt in the morning, looke that thou vvith all humblenes of minde kneleſt downe, & liſting vp thy heart, thy hands, and thine eyes into heauen vnto God the father almigthie, pray on this maner.

A prayer for the morning.

O Lord God my heauenly father, I moſt humbly thanke thee, that thou of thy faherly goodneſſe haſt vouchſafed to defend me this night from all euill: I moſt entirely beſeeche thee, to preſerue me alſo this day, both from ſuffring and doing any euil, and to giue me grace ſo to vvalke, in the light of thy holy vvorde, that I maye bring forth the fruites of the ſame vnto the glorie of thy bleſſed name, and the profite of my neighbour. Amen.

After thou haſt prayed on this maner, ſeing vve be all ſinners, it ſhall be expedient, (if thou haſt conuenient leyſere,) to confeſſe thy ſelfe vnto God on this maner.

A confession of our sinnes vnto God the father.

MOste grieuosly haue I wretched sinner offẽded thee my Lord God & heauẽly father, both in thought word and dede, in somuche that in my selfe I find such vnworthines, that if I did not behold thine exceading great mercies, set forth in thy derely beloued son our Lord & sauiour Iesu Christ. I could not but dispaire, & wholy giue my selfe into the handes of Satã that olde enemy of mankind. But whẽ thorow thy grace & holy working, I looke vpõ thy mercies offred frely to al faithful penitẽt sinners in thy son Christ Iesus for whose sake thou art wel pleased with mã, & of thy own good wil forgiuest vs al our sinnes whẽsoeuer we fle vnto thee in his name, I cease to dispaire, & begin to cõceyue an earnest faith & an vndoubted hope of obtaining forgiuenes of al my sins in Christes bloud for thy louing & fatherly promise sake. I therefore poore and wret-

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wretched sinner, most humbly beseech thee for Christes sake, to forgiue me all my sins, wher with frō the daye of my birth vnto this preſēt time I haue most greuously offēded, thy fatherly goodnes, & to giue me grace so to resist the deuil, the world, & the flesh, & so to order my life according to thy blessed wil, that thou maist delight in me as a father in his son, defēd me frō al euil, & work in me al good things vnto the glory of thy holy name.

After thy confession say the Lordes prayer, called the *Pater noster*, and so cōmending thy selfe vnto God, fal in hand with some honest & vertuous exercise, according to thy calling. But whatsoeuer thou dost, do it with pureneſſe of heart and singlenes of eye, yea so do it, as though God were preſēt and loked vpon thee, as vndoubtedly he doth.

Of Dyner.

WVhen the time cōmeth, that thou shouldst refresh thy wery & hongry body approch vnto the table with reuerēce, & whē thou art set, lift vp thy hart thy hands, & thy eyes vnto heauen, and pray vnto God on this maner.

¶ *A prayer before dinner.*

OMoſt gentle God and louing father, which mercifullye feedeſt all lyuing creatures, we beſeeche thee bleſſe vs and all theſe thy giftes, vvhich we at this preſent ſhall receyue of thy bounteous hande, for the refreshing of our hungry bodies, and giue vs grace to doe all things vnto the glorie of thy name, thorow Ieſu Chriſt our Lorde. Amen.

Of the behauiour at the Table in dinner time.

VVhen thou haſt thus prayed vnto God, eate thy meate ſoberly and chriſtenly, eſchuing all ſuperfluitie, ſurfetting, and drunkenship. Conſider that thy meate and thy drink, are the giftes of God, and are reuerently and thankfully to be receyued. Remember that in the time of thy repaſt, thy behauiour be honeſt & comly in all things. Let thy communicāation, as the Apoſtle ſayth, be vvel ſauoured and povvdred with ſalt, that is to ſay, ſeaſoned vvith godly vviſedome, that thou mayſt knovv hovvto anſvvere euery mā. Let no filthy talke procede out of thy mouth, but that vvhich is good to edifie, vvhen nede is, that it may haue fauour vvith the hearers, remembring

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bring that thou shalt giue accountes at the day of iudgement for euery idle vvorde that thou ſpeakeſt. Eſchevv all diſſolute and vncomely laughing, leaſt thou be thereby counted vvild, vvanton, ſoolish, & vvithout good maners. Let thy countenance be graue, ſober, modeſt, gentle, and louing tovvarde all that be at the table, and ſo fashion thy ſelſe in geſture, vvorde, and deede, as though God and his aungels vvere viſibly preſent at the table. And vvhen dinner is done, giue thankes to God for his benefites on this maner.

¶ A thankes giuing after dinner.

WE thanke thee O heauenly father, for this our ſode, which being ſanctified by thy vvorde, thou haſt vouchſafe at this preſent to giue vs: we beſeech thee, that thou wilte alſo feede our ſoules with the liuely breade of the word, which cometh out of thy mouth, that we receiuing at thy merciful hand, meate both for our bodies and ſoules, maye liue and grovve in all godlyneſſe vnto the glory of thy bleſſed name, thorowe Ieſu Chriſt our Lorde. Amen.

VVhat is to be done after dinner.

After thou hast giuen thanks vnto God for thy repast, returne vnto thy labour, & vertuously exercise thy selfe, according to thy vocatio & calling. Employ ernest diligence about thy businesse, & alway in thy minde desire God to blesse, to prosper & to bring to passe all thy counsels, deuises, trauels, labours & enterprises. Do not thy vvork negligently & deceitfully, but so labour as though God vvere present & beheld thee, as vndoubtedly he doth. Curse be he saith Ieremy, that doth the Lords vvork deceitfully. Saint Paule also exhorteth, that vvhatsoeuer vve doe vvee shoulde doe it hartely, as though vve did in vnto the Lord, and not vnto me, for asmuch saith he, as ye knovv that of the Lord ye shal receiue the reyvard of inheritance, for ye serue the Lorde Christ: Yea verily, so many as labour or trauayle in any vertuous enterprise, they serue God, and of God shal they receiue their reward. Therefore in thy calling labour earnestlye and diligently, vvhatsoeuer thou be, seeking not onely thine owne lucre and aduantage: but much more the glory of God, and the profite of thy neighbour, as the Apostle sayth: doe all things vnto the glory of God. Againe, let euery man looke, not for his owne profite, but for the profit of other. Charitie seeketh not hir owne,

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¶ *Of Supper.*

VVhen the time is come, that thou shalt leaue of thy worke, and prepare thy ſelfe vnto ſupper, euen with the ſame reuerence that thou cameſt vnto the table at dinner, come agayne novve: but before thou doſte taſte any meate, pray on this maner.

¶ *A prayer before ſupper.*

THe eyes of all thinges looke vnto thee, O Lord, and thou giueſt them meate in due time, thou openeſt thy hande, and filleſt euerye liuing creature with thy bleſſing: vouchſafe, O heauenly father for Chriſtes ſake, mercifully to loke vpon vs, louinglye to bleſſe vs, and liberallye to giue vs grace ſo to taſte of theſe thy creatures, that our bodies being ſatisfied with the moderate vſe of them, we may be the more able to ſerue thee our Lorde God, and to profite our neighbour, thorowe Ieſu Chriſte our Lorde. Amen.

¶ *Of the behauiour at the Table in the Supper time.*

After thou haſt thus prayed vnto God, eate

thy meate vvith a chearefull and thankefull mynde, vsing the same modestie and honest behauiour, that thou didst vse at dinner. And vvhen thou hast supped, giue thankes vnto God for his benefites on this vvise.

¶ *A thankesgiuing after supper.*

FOr these thy benefites, wherewith thou hast refreshed our hungry bodies, vve thanke thee (most merciful father) desiring thee that thou wilt also feede our soules vvith liuely fayth in the bloude of thy sonne Iesu Christ our Lord, that we beleening stedfastly, and working diligently thy holy vvill, maye obtayne thy glorious kingdome, thorovve the same Iesu Christ our Lorde. Amen.

VVhat to be done after supper.

VVhen thou hast on this vvise giuen thāks vnto God, thou mayst do vvhat thou vvilt, so it be godlye and honest, vntill thou goest to bed. If thou canst read, read thou thy selfe, or el e heare some other reade part of the holye scriptures, that may be to the comfort of thy selfe, and of so many as be vvith thee, or else passe the time by friendlye and honest talke

vvith

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vith ſome of thy louing & truſtye familiars, r els debate vvith thy ſelfe, hovv thou maiſt oſt conueniently bring that to paſſe, that hou haſt to doe the next day following.

¶ *Of going to bed.*

And vvhen the time commeth, that thou uſt go to bed, thou being in thy chamber, ail to remembraunce hovve thou haſt ſpent he day paſt. If thou perceyueſt, that thou aſt offended God in anye thing at all, con-eſſe thy fault vnto him vvith a repentaunt nd ſorovvfull heart, and deſire him of his reat mercie for Chriſtes ſake to forgiue thee nd promiſe that vnto the vttermoſt of thy ovver, hys grace vvorking with thee, thou vilt amende that vvherein thou haſt offen-ed, and vvalke more diligently in the rules f thy profeſsion. Crie vvith the Publicane, God be merciſull to me a ſinner. Cry vvith hat loſt ſonne: Father I haue ſinned againſt eauen and in thy ſight, and am no more vvorthy to be called thy ſonne. Praye vvith auid: for thy names ſake, O Lord, forgiue e my ſinne, for it is exceeding much. Thus vith a faythfull heart beleeuing that thy innes are forgiuen thee, content thy ſelfe, nd quiet thy conſcience. If thou perceyueſt hat thou haſte that daye committed no notable cryme, then gyue to GOD right harty

hartie thankes, which by his holy ſpirit ha
wrought the ſame in thee, and deſire him t
increaſe his gifts in thee, that his glorie ma
be shewed in all thy actes and deedes. Th
done, prepare thy ſelfe to bedward, and wh
thou art ready to lie downe, lift vp thy
heart, thy eyes, and thy hands vnto heauen
and pray to God on this maner.

¶ A prryer to be ſayde when we go to bed.

I Thank thee (O heauenly father) by
thy dearely be loued Sonne, Ieſu
Chriſt our Lord and ſaniour that o
thy free mercy thou haſt preſerued me
this day from all hurtes, & daungers.

Vouchſafe alſo I moſt hrmbly beſech
thee to kepe me this night, and to ſaue
me from all mine enemies both bodely
and ghoſtly. Giue to my body quietnes
& ſleepe, but let my minde continually
watch vnto thee, thinke on thee, and on
thy holy law, that when the cheareful
light of the day ſhal ſpring and appeare,
I being whole both in body & mind,

may

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may ioyfully riſe againe, be thankefull vnto thee, & diligently walke in my vocation vnto the glorye of thy bleſſed name, & the cõmodity of my neighbor, thorow Ieſus Chriſt thy ſonne. Amen.

When thou haſt thus prayed, lye downe in thy bed, and ſaye on this maner.

¶ *The prayer.*

O Lord God and my heauẽly Father, I commend my body and ſoule into thy hãds, that in Chriſt vvhich is our life and reſurrectiõ, thou maiſt deſẽd me from euerlaſting death, and giue me that bleſſed and ioyfull life of immortalitie, and that he vvhich is the true light may poure out the brightneſſe of his grace into my hart, & preſerue me both body & ſoul vnto that day of the glorious reſurrection, where the faithful with ioyfull harts ſhal ſee thee face to face, & for euer reigne with thee in glory. Amẽ.

Remedies agaynſt all kindes of temptations.

Againſt

¶ *Againſt Idolatrie.*

If that olde enimie Satan goeth about to perſuade thee, that there be mo Gods than one, reſiſt him with theſe Scriptures.

¶ *Sentences out of the olde Teſtament.*

EXOD. 20. I am the Lorde thy God. Thou ſhalt haue none other Gods in my ſight.

DEVT. 4. Vnderſtande, and marke vvel that the Lorde he is God in heauen aboue, and vpon the earth beneath, neyther is there any other God beſides him

DEV. 6. Heare Iſraell, and the Lord our God is one Lorde.

DEVT. 32. See hovve that I, yea that I am the Lord, and that there is no God but I.

PSAL. 81. Heare O my people, I vvill charge thee, O Iſrael, that if thou vvilt harken vnto me, there ſhall no ſtraunge God be in the, neither ſhalt thou vvorſhip any other God. For I am the Lord thy God.

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ESAY.45. I am the Lorde, and there is none other. Beſides me there is no God.

I am the Lord, and there is elſe none. It is I that created light and darkenes. I make peace and trouble, yea euen I the Lorde doe all theſe things.

Am not I the Lord? is there any God but I? A God that is righteous, and ſuch a one as ſaueth, there is none beſides me.

Turne vnto me all ye coaſtes of the vvorlde, and ye shall be ſaued, for I am God, and there is elſe none.

MAL.2. Haue we not all one Father? hath not one God made vs?

An example out of the olde Teſtament.

Gene.8. Abraham ſawe three, and worshipped one.

Sentences out of the newe Teſtament.

MATH.4. Thou shalt vvorshippe the Lord thy God, and him only shalt thou ſerue.

I. COR. 8. VVe haue but one God, which is the Father, of whom are all thinges, and we in him, and one Lorde Ieſus Chriſt, by whom are all thynges, and we in him.

EPHE. 4. There is one Lorde, one faith, one baptiſme, one God, and Father of all, which is aboue all, and thorow all, and in you all.

I. TIMO. 2. There is one God, and one mediatour betwene God and man, euen the man Chriſt Ieſu, which gaue him ſelfe a ranſome for all men.

I. IOHN. 5. There are three vvhiche beare recorde in heauen, the father, the worde, and the holy Ghoſt. And theſe three are one.

¶ Againſt infidelitie or misbeliefe.

If Sathan at anye time moueth thee unto infidelitie or misbeliefe, either towarde God or his worde, by no meanes leane unto him: but againſt his temptation enarme thy ſelfe with theſe holye Scriptures.

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Sentences out of the olde Teſta-
ment.

SAY 7. If ye do not beleue, there ſhall no promiſe be kept with you.

IEREM. 5. Thy eyes, O Lord, looke vpon faith.

HABACV. 2. The righteous ſhall lyue by faith.

OSE. 2. I will marry thee vnto me in faith, and thou ſhalt know that I am the Lorde.

PSAL. 78. The wrath of the Lorde came vpon Iſrael, becauſe they beleued not in God, nor truſted not in his ſauing health.

SAP. 2. The Lord doth appeare vnto them that hath faith in him.

ECCL. 2. VVo be to the diſſolute in hart, that beleue not God, and therefore ſhall they not be defended of him.

ECCLE. 33. In all thy workes put thy truſt in God from thy whole heart, for that is the kepyng of the commaũdements

dements.. VVho ſo beleeueth Goddes worde taketh heede to the commandementes : and he that putteth his truſte in the Lorde ſhall want nothing.

Examples out of the olde Teſtament

Gen. 15. Abraham beleued God, and it was reckened vnto hym for righteouſneſſe.

I. REG. 17. Dauid being a young man and of little ſtature, thorowe fayth in the name of the Lorde of hoaſtes, foughte with that proude monſtrous Gyante Goliath the Philiſtin, and ſlue him.

DAN. 3. Sydrach, Miſach, and Abdenago thorow faith, choſed rather to be caſt into a whote burning furnace, then at the kinges commaundement to commit Idolatry, and to worſhyppe ſtraung Gods.

DAN. 6. Daniel thorowe fayth wyſhed rather to be caſt quicke into the denne of Lyons, then by the ſpace of thyrtye dayes, not to pray vnto the

Lorde

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Lord his God according to the kinges commaundement.

Sentences out of the new Testament.

MAT 16. He that beleueth and is baptiſed ſhalbe ſaued. But he that beleueth not, ſhalbe condemned.

IOHN. 1. As many as receiued Chriſte he gaue thē povver to be the ſonnes of God, in that they beleued on his name.

IOH. 3. As Moſes lifted vp the Serpent in the vvilderneſſe: ſo muſt the ſon of mā be lifted vp, that ſomāy as beleue in him may not periſh, but haue euerlaſting life. For god hath ſo dearly beloued the vvorld, that he gaue his ōly begottē ſon, that euery one that beleueth in him may not periſh, but haue euerlaſtig life. He that beleueth in the ſonne of God, is not condemend. But he that beleueth not, is already condemned, bicauſe he hath not beleued in the name of the only begotten ſonne of God.

He that beleeueth in the ſonne hath

euerlasting life, but he that beleueth not in the Sonne, shall not see life, but the wrath of God abideth vpon him.

IOH. 6. This is the will of him that sent me, that euery one that seeth the sonne and beleueth on him, shal haue euerlasting life, & I will raise him vp at the last daye.

IOHN. 11. I am the resurrection and life, he that beleueth in me, although he were dead, yet shall he liue, and euery one that liueth and beleueth in me, shall not die euerlastingly.

IOHN. 14. Ye beleue in God, beleue also in me, sayth Christ.

ACT. 13. Be it knowen vnto you, ye men and brethrē, that thorow the name of Christ, is preached vnto you, the forgeueneſſe of sinnes, and that by him are all that beleue iustified from al things from the which ye could not be iustified by the lawe of Moses.

ACT. 15. VVith faith doth God purify our hearts.

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ROM.3. The righteouſneſſe that is alowed before god, cõmeth by the faith of Ieſus Chriſt vnto all, and vpon al that beleeue.

ROM.5. VVe being iuſtified by fayth are at peace with god, thorow our Lord Ieſu Chriſt, by whom we haue a waye in, thorow faith vnto this grace, wherin we ſtand, & reioice in hope of the praiſe that ſhall be giuen of God.

RO.10. Chriſt is the perfect fulfilling of the lawe, to iuſtifie euery one that beleueth.

ESA.28. If thou wilt knowledge with thy mouth, that Ieſus is the Lord & beleue with thy heart, that god raiſeth him from death, thou ſhalt be ſaued. For the beliefe of the heart iuſtifieth, and to knowledge with the mouth maketh a mã ſafe. For the Scriptur ſaith: whoſoeuer beleueth on him, ſhal not be aſhãed

RO.14. VVhatſoeuer is not of faith is ſin

GAL.3. All ye are ſonnes of God, be-

cauſe ye haue beleued in Chriſt Ieſu.

GAL.4. In Chriſt Ieſu neither is circumciſiō any thing vvorth, nor vncircumciſiō, but faith vvhich vvorketh by loue.

EPHE. 2. By grace are ye ſaued thorow faith, yea & that not of your ſelues. It is the gift of God, and commeth not of vvorkes, becauſe no man ſhoulde boaſt himſelfe.

EPH.6. Aboue al things take vnto you the ſhielde of faith, wherby ye maye be able to quench all the firye dartes of the deuill.

HEB. 11. VVithout faith it is not poſſible to pleaſe God, For he that cōmeth vnto god, muſt beleue that god is' & that he is a revvarder to them that ſeke him.

1.PET.5. Be ye ſober & vvatch, for your aduerſary the deuil goth about like a ramping lyon, ſeking vvhō he may deuour, whō ſee that ye reſiſt with a ſtong fayth. This is the victory vvhich ouercommeth the world, euen our faith.

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Examples out of the newe Testament.

MAT. 9. The womā that was diſeaſed by the ſpace of 12. yeres of the bloudy yſſue, thorovv fayth was made whole.

MAT. 15. The womā of Canaā thorow fayth obteyned of Chriſt health for her daughter. MAT. 9. The father of the child poſſeſſed with a deuil from his childehood, obteined of Chriſt thorow fayth, perfect health for his ſonne.

MAR. 10. Bartimeus the blinde man thorow faith recouered his ſight.

LVKE. 7. A certaine ſinful vvoman thorovv faith, obteyned of Chriſt forgiueneſſe of all her ſinnes.

ACTS. 5. The Apoſtles of Chriſt thorovv fayth, notvvithſtanding the hie prieſts commandement, continued in the preaching of Chriſtes Goſpell, and both patiently, ioyfully, and thankfully, ſuffered all kinds of diſpleaſure for the name of the Lorde Ieſu.

Read the 11. chapt. of the Epiſtle vnto

the Hebrues, wher thou ſhalt find plẽty of examples concerning this matter.

Againſt the hereſie of ſuch as deny Ieſu Chriſt to be God.

IF Satan at any time moueth the to doubt of the Godhead of Chriſte as though he were ouely man and not God, a creature or a thing made, and not the Creator, and maker of all things, then arme thy ſelfe againſt him with theſe Scriptures.

Sentences out of the olde Teſtament.

ESA. 9. Vnto vs a child is borne, & vnto vs a ſon is giuen, vpon his ſhoulder doth the kingdom ly, & he is called with his owne name, wonderfull, the giuer of counſel, the mighty god, the euerlaſting father, the Prince of peace. &c.

ESA. 25. In that day it ſhalbe ſaid, lo this is our god, we haue waited for him, and he ſhal ſaue vs. This is the Lord, in whō we haue hoped. we ſhalbe mery and reioyce in the ſaluation that commeth of him.

ESA. 35. They ſhall ſee the glory of the Lord, and the maieſtie of our god. And there-

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therefore ſtrength the weake hands, and comfort the feble knees, ſay vnto them that are of a feareſull heart, be of good cheere and feare not.

Behold your God cõmeth to take vengaunce, & you ſhall ſee the rewarde that god giueth. God commeth his own ſelfe and will deliuer you. Then ſhal the eyes of the blind be lightened, & the eares of the deafe opened. Then ſhall the lame man leape as an he art, and the dumme mans tongue ſhalbe loſoned.

ESA. 64. O that thou wouldeſt cleaue the heaues in ſunder, and come downe.

DAN 4. Beholde I ſee foure men going loſe in the middeſt of the fire, and nothing hurt, and the fourth is like the Sonne of God to looke vpon.

OSE. 11. Out of Egypt haue I called my ſonne.

BARV. 3. This is our god, and ther ſhall none other be compared vnto him. It is he that hath found out all wiſedome,

and hath giuen her vnto Iacob his ſeruaunt, and to Iſrael his beloued.

Afterwward did he ſhevv himſelfe vpon earth, and dvvelt among men.

PSA. 2. The Lord ſaid vnto me, thou art my ſonne, this day haue I begotte thee.

PSA. 45. Thy ſeat (O God) endureth for euer, the Scepter of thy kingdome, is a right Scepter.

PRO. 7. The Lorde himſelfe had me in poſſeſſion in the beginning of his vvays or euer he began his vvorks aforetime, I haue bene ordeyned from euerlaſting, and from the beginning or euer the earth vvas made.

VVhen I vvas borne, ther vver neither depthes nor ſprings of water. Before the foudations of the mountaines vver laid, yea before all hills vvas I borne. The earth & all that is vppon the earth, vvas not yet made, no not the ground it ſelfe. For vvhen he made the heauens, I was preſent, vvhe he ſet vp the depths in order,

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der, vvhen he hanged the clouds aboue, vvhē he faſtned the ſprings of the depe, vvhen he ſhut the Sea vvithin certayne bōds, that the vvaters ſhuld not go ouer their marks, that he commaunded, vvhē he layd the foundacions of the earth, I vvas vvith him ordring al things, delitingdaily, & reioiſing alway before him.

I came out of the moſthyeſt, firſt born before all Creatures.

ECCL. 24. I cauſed the light that faileth not to aryſe in the heauen, and couered all the earth as a cloude.

2. REG. 7. I vvill be his father, and hee ſhalbe my ſonne.

Examples out of the olde Teſtament.

GEN. 1. VVhen God had created the earth and all thinges therin, hee ſayde: Let vs make manne in our Image after our ovvne likeneſſe: this word vs, doth euidently declare that there be three perſons in the godhead, the Father, and the Sonne, and the holy

ly Ghoſt. VVhereof it manifeſtlye ſo-loweth, that as the father is God, and the holy Ghoſt God, ſo likewiſe is the Sonne God, yea true and naturall God, begotten of god the father from euer-laſting.

GEN. 18. Abraham ſawe three, & wor-ſhipped one ſaying: Lord I beſech thee if I haue found fauour in thy ſight, goe not away from thy ſeruaunt.

Here it is euident alſo, that there are three perſons in the deitie, & yet notwithſtanding they three are one God. Therfore like as the firſt and the ſecond perſons in the deitie are very God (I meane the Father and the holy Ghoſt) ſo likewiſe is the ſecond perſonne in the Trinitie, I meane the Sonne, true and naturall God, worthy all honour and glory for euer more.

EXO. 3. God ſaid vnto Moſes, I am the God of thy father, the god of Abraham the God of Iſack, and the God of Ia-cob.

Here alſo is euidently declared the bleſ-ſing and glorious Trinitie, and that ther be three perſons in the godhead & yet one god:

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so that as the father is god & the holy Ghost God: so likewise is the sonne God.

ESAY.6. In the same yeare that King Osiah died I saw the Lord, saith the prophet Esay, sitting vpon an high & glorious seat, & his traine filled the temple. And about him stode Seraphins, whereof euery one had 6. winges, with twaine eche couered his face, with twayne his feete, and with twaine did he flee. They cried also ech one to another on this maner. Holy, holy, holy, is the Lord of Hostes. The whole worlde is full of his glory.

This word holy thrise rehearsed, doth also manifestly declare that there are three persons in the Godhead, and that they three are one God: Christ therfore the second person in trinitie is very God.

DAN.4. King Nabuchodonosor cõmaũded these three men, Sidrach, Misach, and Abednago, to be cast into an exceding hote burning ouen, because they would not become idolatours & at his

his commaũde nẽt, fal down & worſhip the golden image. And when they were bound in their coates, hoſen, ſhoes, with their other garmẽts & caſt into the hote burning ouen, the king loked into the ouen, & ſaide vnto his counſel: did ye not caſt theſe three men boũd into the fire? They anſvvered vnto the king, ye, O king. He anſvvered and ſaide, lo, for al that, yet do I ſee foure men going loſe in the midſt of the fire, and nothing corrupt, and the fourth is like the ſonne of God to looke vpon.

Here is a manyfeſt teſtimony that Ieſu Chriſt is the ſonne of God, and God hymſelfe, as we ſhall euidently learne of the hiſtories of the new Teſtament.

Sentences out of the new Teſtament

MAT. 1. His name ſhall be called Emanuell, which is by interpretation, God with vs, or God and man.

MAT. 3. 17. This is my welbeloued ſon, in whom I haue great pleaſure.

MATH. 16.

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MATH. 16. Thou art Chriſte the ſon of the liuing God.

MATH. 27. VVithout all doubte thys vvas the ſonne of God.

LVC. 1. He ſhall be great, and ſhall be called the ſonne of the moſt higheſt.

That holye thing vvhiche ſhall bee borne, ſhall bee called the Sonne of GOD.

IOH. 1. In the beginning vvas the word, and the word was with god, & the word was God. VVe ſawe the glorye of the word, as the glory of the only begotten Sonne of the father.

No man hath ſeene god at any tyme, the onely begotten Sonne, which is in the boſome of the Father, he hath declared him. Thou art the ſonne of God, thou art the king of Iſrael.

IOHN. 3. He that beleueth not is condemned alredy, bicauſe he beleueth not in the name of the only begotten ſon of God. The Father loueth the Sonne

and

and hath giued al thinges into his hand. He that beleueth the ſon hath euerlaſting life, & he that beleueth not on the ſon, ſhal not ſe life, but the wrath of god abideth on him.

IOHN. 6. I am that liuing bread, which came downe from heauen.

IOH. 8. Except ye beleue that I am the ſon of God, ye ſhall dye in your ſinnes.

IOHN. 10. I and my father are one.

IOHN. 11. I beleue that thou art Chriſt the ſonne of god, which ſhould come into the world.

IOHN. 14. Doeſt thou not beleue that I am in the father & the father is in me?

IOHN. 17. This is euerlaſting life, euen to knovv thee the alone true God, and whom thou haſt ſent Ieſus Chriſt.

IOHN. 20. O father thou louedſt mee before the world was made.

Theſe things are writen, that ye might beleeue, that Ieſus is Chriſte the ſonne of God: and that in beleuing, ye might

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haue life through his name.

ROM. 2. Ieſus Chriſte was declared to be the ſonne of God with povver of the holy Ghoſt.

COL. 1. Chriſt is the image of the inuiſible god, firſt begotté of all creaturs. For by him were al thinges created, thinges that are in heauen, & things that are on earth, thinge viſible & things inuiſible, whether they be maieſtie or lordſhip, either rule or power. All things are created by him & in him, & he is before all thinges, & in him al things haue their being.

TIT. 2. VVe loke for that bleſſed hope and glorious appearing of the greate god and our ſauiour Ieſus Chriſt.

HEB. 1. God in times paſt diuerſly and many waies ſpake vnto the fathers by the Prophets, but in theſe laſt dayes he hath ſpoké vnto vs by his ſon. whom he hath made heire of all things, by whom alſo he made the worlde, which Sonne

being

being the brightneſſe of his glorye, and verye Image of hys ſubſtance, bearing vppe all thinges vvyth the vvorde of hys povver, hath in his ovvne perſone purged our ſinnes, and is ſitten on the right hand of the maieſtye on hye, and is more excellente then the aungels, inaſmuch as he hath by inheritaũce obtained a more excellẽt nãe thẽ they haue. For vnto which of the ãgels ſaid he at any time. PS. 2. Thou art my ſon, this day begat I thee. And again, I wil be his father & he ſhal be my ſonne. ACT. 13. And again whẽ he bringeth in the firſt begottẽ ſõ into the world he ſaith: all the Aungels of God ſhall vvorſhippe him. And of the Angels he ſaith: he maketh his Angels ſpirites, and his miniſters flames of fire. But vnto the ſonne he ſayth: God, thy ſeate ſhall be for euer and euer. The ſcepter of thy kingdome is a right ſcepter.

HEB. 13. Ieſus Chriſt yeſterdaye & today

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daye, and the ſame continueth for euer.
who is a lyer, but he that denieth that Ieſus is Chriſt? The ſame is the Anti-chriſt that denieth the father & the ſon, whoſoeuer denieth the ſonne the ſame hath not the father. Let therfore abide in you that ſame, which ye heard from the begining. If that which ye hearde frō the beginning ſhal remaine in you: ye alſo ſhal continue in the ſonne, & in the father, & this is the promiſe that he hath promiſed vs, euen euerlaſting life
1. IOH. 3. For this purpoſe appeared that ſō of god, to loſe the works of the deuil.
This is gods cōmandemēt, that we beleue on the name of his ſon Ieſus Chriſt
1. IOHN. 4. In this appeared the loue of God towardes vs, becauſe that God ſent his onely begotten ſonne into the world that we might liue thorow him.
1. IOHN. 5. VVho is it, that ouercommeth the world, but he which beleueth that Ieſus is the ſonne of God.

God hath giuen vnto vs eternall life, and this life is in his ſonne. He that hath the ſonne hath life, and he that hath not the ſonne of God, hath not life.

VVe know that the ſon of God is cõe and hath giuen vs a minde to know him which is true, and we are in him that is true, euen in his ſon Ieſus Chriſt: The ſame is very God and eternall life.

Examples out of the newe Teſtament.

MAT. 3. 17. God the father proclayme Ieſus Chriſt both when he was Bapti-ſed and tranſfigured his only begotten naturall and welbeloued ſonne, ſaying: this is my dearely beloued ſon, in whom I haue great pleaſure.

MATH 8. Two men poſſeſſed with De-uils, called Ieſus the ſonne of God ſay-ing: O Ieſu the ſon of God, vvhat hau-vve to doe vvith thee.

MATH. 13. The men which were in th ſhip ſeing that the winde ceaſed ſo ſon as Chriſt was come into the ſhip, ſayd

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vnto him, truly thou art the ſon of god.

MATH 17. VVhen Chriſt demaũded of his Diſciples, whom they thought him to be, Peter in the name of al the Diſciples anſvvered and ſayde: thou art Chriſt the ſonne of the liuing God.

MATH. 26. whẽ Byſhop Cayphas ſayd vnto Chriſt, I charge thee in the nãe of the liuing god, that thou tel vs vvhether thou be Chriſt the ſonne of God, Chriſt anſwered: thou haſt ſayde. Neuertheleſſe I ſay vnto you, herafter ſhall you ſee the ſon of man ſitting on the right hand of power, & come in the clouds of the ſky

MATH. 26. VVhen the Centurion and they that were with him watching Ieſus, ſawe the earthquake, & thoſe things whiche happened, they feared greatly, ſaying: of a ſurety this was the ſonne of God.

MATH. 9. They brought to Chriſt a mã ſicke of the paulſie, lying in his bed, and when Ieſus ſaw the fayth of them, hee

ſayd to the ſicke of the palſey, ſon be of good chere: thy ſinnes be forgiuen thee. And beholde, certaine of the Scribes ſayd in them ſelues: this man blaſphemeth. And when Ieſus ſawe their thoughtes, he ſayde vvherefore thinke ye euill in your hearts? Here Chriſte proueth him ſelfe God againſt al his enemies two máner of waies. Firſt in that he forgineth ſins. For no man can forgiue ſin but god alone. Secondly in that he knoweth the very hid and ſecreat thoughts of mé. For who ſearcheth the hearts & raines of men, but God only.

MAR. 15. when a certaine man poſſeſſed with an vncleane ſpirite ſaw Chriſt a farre of, he came rúning & worſhipped him and cryed with a loud voyce, ſaying what haue I to doe with thee, O Ieſu thou ſon of the moſt hieſt God?

MAR. 14. The high prieſt aſked Ieſu and ſayd vnto him, arte thou Chriſte the ſonn of the bleſſed? He annſwered

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I am. And ye ſhall ſee the ſonne of man ſitting on the right hand of power, and comming in the cloudes of heauen.

IOHN. 1 Chriſt ſayd vnto Nathaniell: Before that Philip called thee, whē thou waſt vnder the figtree, I ſawe thee. Nathaniell aunſwered and ſayd vnto him, Rabby, thou art euē the veri ſon of god, thou art the king of Iſrael. Ieſus anſwered & ſaid vnto him: Becauſe I ſaid vnto thee, I ſaw thee vnder the figtree, thou beleueſt, thou ſhalt ſee greater thinges then theſe. Aud he ſayd vnto them, verely verily, I ſaye vnto you, hereafter ſhall ye ſee heauen open, and the Aungels of God aſcending and deſcending ouer the ſonne of man.

10. 2. The miracle which Chriſt wrought at the mariage in Cana by turning the water into wine, proueth him manifeſtly to be God. IOH. 6. After the Sermon that Chriſt made of the eatig of his fleſh & the drinking of his blud, māy of his diſ

ciples vnderſtanding his woordes grōſly (as the Papiſts do vnderſtand the words of the Lords Supper) went backe & forſoke him & walked no more with him. Then ſaid Ieſus to the twelue will ye all goe away? Then Simond Peter anſwered him Lord to vvhom ſhall vve goe? Thou haſt the vvords of eternall lyfe, and vve beleue & are ſure that thou art Chriſt the ſonne of the liuing God.

IOHN. 9. Ieſus heārde that the Ievves had excōmunicate the blind man, vvhō he had made to ſee, & vvhē he had foūd him: he ſaid vnto him doeſt thou beleue on the ſonne of God? He anſvvered & ſaid: vvho is it Lord, that I might beleue on him? And Ieſus ſaide vnto him, thou haſt ſene him, and he it is that talketh vvith thee. And he ſayd: Lord I beleue, and he vvorſhipped him.

IOHN. 11. Martha ſaide vnto Chriſt, I beleue that thou art Chriſt the ſō of god vvhich ſhoulde come into the vvorlde.

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IOHN 20. Ieſus ſayd to Thomas, bring hy finger hither, & ſee my hãds & reach ither thy hand, & thruſt it into my ſide, nd be no more faithleſſe, but beleuing. Thomas anſvvered & ſaid vnto him: my Lord and my God. Ieſus ſaid vnto him: Thomas, bicauſe thou haſt ſene me thou haſt beleued, bleſſed are they that haue not ſene and yet haue beleued.

ACT. 8. The Eunuch ſaid vnto Philip: ſe here is vvater, vvhat doth let me to bee baptiſed? Philip ſaid vnto him. If thou beleue vvith al thine heart, thou mayſt. And he anſvvered & ſayd, I beleue that Ieſus Chriſt is the ſonne of God.

The reſtoring of the blinde to their ſight, the rayſing vp of the Dead vnto life, the clenſing of the lepers, the hea-ling of thé that vvere diſeaſed vvith the palſey, the reſtoring of men poſſeſſed with deuils & vncleane ſpirites, to their vvhole mind, the making of the deafe to hear, & the dúme to ſpeake, vvith the

other miracles that Christ wrought, do euidētly proue Christ to be the naturall sonne of God, yea and God himselfe.

Against the heresie of them which hold that Iesu Christ the son of god toke no flesh of Mary his mother.

IF eyther Sathan with his subtile suggestions, or any of his decrytfull workemen with their crafty reasons, and falsifying the holy Scriptures, goe about to perswade thee that Iesus Christ the sonne of God tooke no flesh of the blessed Virgin Maria, his mother, but brought his body with him from heauen, enarme thy selfe with these authorities of Gods worde agaynst their pestilent and damnable dartes.

Sentences out of the old Testament.

GEN. 3. I wil set enmitie betwēe thee & thee womā, betwēe thy seed & her seed. The very selfe same seed shal tred down thy head, & thou shalt tred vpō his hele. In thee all kinreds of the earth shall be blessed. GEN 22. In thy seed shall all the nations of the earth be blessed.

GE. 49. The secpter shal not depart frō Iuda, & a law giuer frō betwēe his fete,

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ntill Siloe com, and vnto him shall the
athering of the people be. He shal bind
s fole vnto the vine, and his Asses
olte, vnto the braunch. He washed his
armente in wine, and his mantill in
e blud of Grapes. His eyes are redder
en vvine, and his teeth whiter then
ilke.

NV.24. Ther shal come a star of Iacob
nd raise a Scepter of Israel. Out of Ia-
ob shal he cõe, that shal haue dominiõ

DEV.18. I will raise them vp a Prophet
ō among their brethrẽ like vnto thee,
& wil put my words in his mouth, & he
hal speake vnto them al that I shal cõ-
maund him, & who soeuer will not her-
en vnto the words which he shal speak
n my name, I will require it of him.

.PAR. 17. I will set vp thy seed after
hee, which shalbe of thy sonnes, & will
tablish his kingdome. He shal build me
n house, & I will stablish his seat for e-
uer. I will be his father, and he shall bee

my

my ſonne, and I will not put avvay my
mercy from him, as I did from him tha
vvas before thee, but I vvill ſet him in
my houſe, and in my kingdom for euer
and his ſeat ſhalbe ſure for euer.

PSAL.89. I haue ſvvorne once by my
holines that I vvil not faile Dauid. His
ſeede ſhall endure for euer, & his ſeat al-
ſo like as the ſunne before me. He ſhall
ſtand faſt for euermore as the Mone, &
as the faithfull witneſſe in heauen.

PSA.132. The Lord hath made a faith-
full oth vnto Dauid, and he ſhall not
ſhrinke from it, out of the fruite of thy
body ſhal I ſet vpon thy ſeate.

ESA.7. Behold a Virgin ſhall conceaue
and beare a ſonne, and ſhall call hys
name Emanuell.

ESA.9. Vnto vs a child ſhall be borne,
and vnto vs a child ſhal be giuen, vpon
his ſhoulder ſhall the kingdom lie, & he
ſhalbe called with his ovvne name, the
vvonderous giuer of counſel, the migh-
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y god the euerlasting Father, the prince
f peace: he shall make no end to en-
rease the kingdom & peace, & shall sit
pō the seate of Dauid, & in his kingdō
o set vp the same, to establish it vvith
equitie and righteousnes frō hēceforth
or euermore. This shall the gelosie of
he Lord of hostes bring to passe.

ESA. 11. There shall come a rod forth
of the kindred of Iesse, and a blossome
out of his roote. The spirite of the Lord
shall light vpon it, the spirite of vvise-
dome and vnderstanding, the spirite of
counsel, & strength, the spirit of knovv-
ledge and of the feare of God. &c.

IER. 23. Behold the time cōmeth, saith
the lord, that I vvill rayse vp the righte-
ous braunch of Dauid, vvhich shal bear
rule, & discus matters vvith vvisdom, &
set vp equitie & righteousnes againe in
earth. In his time shall Iudah be saued, &
Israel shal dvvel vvithout feare. And this
is the name that they shall call him, e-

uen

uen the Lord our righteous maker.

IER. 29. Behold the time cõmeth saith the Lord, that I wil performe the good thing which I haue promised vnto the house of Israel, & to the house of Iuda. In those days & at the same time, I will bring forth vnto Dauid the braunch of righteousnesse, and he shal do equitie & righteousnesse in the land. In those days shall Iuda be helped, and Ierusalem shall dwell safe, and he that shall call her, is euen God our righteous maker. For thus the Lord God promiseth: Dauid shal neuer want one to sit vpõ the stole of the house of Israel.

EZE. 34. 37 I wil rayse vp vnto them one only shipheard euen my seruant Dauid, he shall feede them and he shalbe their shepheard, I the Lord will be their god, & my seruãt Dauid shalbe their prince, Euen I the Lord hath spoken it.

DAN. 9. Vnderstande this and marke it well, that from the time it shall bee

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concluded to go & to repayre Ieruſalē againe, vnto Chriſt, there ſhall be ſeuen weekes. Then ſhall the ſtreetes & wals be builded againe. 62. weekes but with hard troublous time. After theſe 62. weekes ſhall Chriſt be ſlayne, and they ſhall haue no pleaſure in him.

MICH. 5. Thou Bethelem Ephrata arte little among the thouſands of Iuda, out of thee ſhall come vnto me, which ſhall be the gouernour in Iſraell, whoſe out going hath bine from the beginning & frō euerlaſting. ZA. 2. Be glad & reioyce O doughter of Sion, for lo, I come to dwell in the midſt of thee, ſaith the lord. At the ſame time ther ſhall māy heathē cleaue to the lord, & ſhal be my people. MAL. 3. Behold I wil ſend my meſenger, which ſhall prepare the way before me, and the Lord whō ye would, haue ſhal ſone come to his temple, yea euen the Meſſenger of the couenaunt whom yee looke for.

BARV.3. This is our God,& there shal none other be cõpared to him. It is he that hath found out all vvisedome, and hath giuen her vnto Iacob his seruant and to Israel his beloued. Aftervvarde did he shevv himselfe vpon earth, and dvvelt among men.

Examples out of the olde Testament.

After that Adã & his vvife thorowe the crafty persvvasiõs of Sathã had trãsgressed gods cõmaundemẽt, god in the presence of them both eue for their cõfort & for the quietnesse of their cõscience, saide vnto the Serpent. I vvill set enmitie betvvene thee & a vvoman, betvvene thy seed and her seede. The same selfe seede shall tread dovvne thy head,& thou shalt tread vpõ his heele.

These words of God the father spoken vnto the serpent, shevve euidently,and manifestly proue,that Iesu Christ our Lorde is the true and natural son of Mary,and vnfainedly toke his flesh and humanity of her.For this vvord seed,in this place signifieth the vvhole substance of Christes manhood , and proueth

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uidently that vvhatſoeuer Chriſt vvas being man, he truly and naturally receaued it of the corporall ſubſtance of Marye his mother the Virgin. Curſed therefore is the heretike Appelles, vvhich thought that Chriſt had receaued his bodye of the elements in the ayre, and paſſed thorovve the virgin, as the vvater paſſed thorovv a pype. Curſed are theſe heretikes, Cerdo, Marcian, and Manes, vvhich holde that Chriſte had a fantaſticall body, appearing to be man, and yet hauing no part of manhod in him: curſed is that heretike Valentinus vvith his Apes the Anabaptiſts, vvhich hold that Chriſt toke no flesh of Mary his mother the Virgin, but broughte his body vvith him from heauen. God the father calleth Chriſt the ſeede of the vvoman. He therefore is the naturall ſonne of Marye his mother, and receaued his vvhole bodelye ſubſtance of the moſt pure Virgin, or elſe ſhould God greatly haue erred, vvhich called him the ſeede of a vvoman, but let God bee true and all heretiks lyers.

GEN. 22. To Abraham God the father ſayd: in thy ſeed all nations of the earth ſhall be bleſſed.

GAL. 3. This ſede is Chriſt, as S. Paule declared to the Galathiās, vvhich borne

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of the Virgine Mary, came of the seed of Abraham.

Now if Christ had taken no flesh of Mary, hovv could he haue cõe of the seed of Abraham? but that vve shold be vvithout al doubt cõcerning Christes humanitie, & be certain that he vvas the true & naturall Son of Mary receiuing his manhood neither of the elemẽts of the ayre, nor yet bringing it vvith him frõ heauẽ, but taking it of the true & naturall substance of Mary his mother. god saith expresly: In thy seede. Let vs note vvell the pronovvn. Thy, In thy seed saith he, and not in the seed that Christ shall bring frõ heauẽ or out of the ayre. Hovv could Christ iustly haue bene called Abrahams seed, if he had neuer takẽ any part of Abrahams substance but the Apostle saith: Christ toke the seede of Abraham and not of the Aungels, so that he must be like to his brothers in all things. Let God therefore be true and all heretykes lyers.

PSALM. 132. In like maner the Lord swore a truth vnto Dauid, and will not go from it. I will saith hee, set vpon thy seat one of the fruite of the wõb. Here

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Christ, vvhich before vvas called the ſede of a vvoman, and the ſede of Abraham, is called the fruite of Dauids wombe.

VVhat can bee ſpoken more plainely, to declare and proue, that Christ came of the ſeede of Dauid as concerning his flesh? If Christ be the fruite of Dauids belly, I meane concerning his poſteritie, for Marie the mother of Christ, came of the ſtocke and kindred of Dauid, ſo doth it euidently followe that Christe paſſed not thorovv the vvombe of his mother vvithout anye partaking of the naturall ſubſtance of his mother, as the vvater paſſeth and runneth thorovve the pype, and yet receyueth no parte of the pypes ſubſtance, but rather that he toke a perfect bodie of the ſubſtance of his mother, and ſo became true and perfect mā. Othervviſe ſhould not hee haue bene the fruite of Dauids bellye, neither ſhoulde God haue kept his othe and promiſe made vnto Dauid. But let God be true, and all heretikes liers.

ESAY. 7. The Prophet Eſaye doth liuelye deſcribe, paint and ſet forth both the mother of Christ, and Christ himſelfe in theſe vvords: The Lord ſaith he, ſhall giue you a token, Beholde a virgin ſhall conceyue

and beare a ſonne, and thou ſhalt call his name Emanuel. Butter and hony ſhall he eate, that he may nkovve to refuſe the euill and chooſe the good.

Firſt, as concerning Chriſtes mother, we learne here that she was a pure and vndefiled mayde, and that she, and not the heauen nor the ayre, conceyued and brought forth Chriſt hir ſonne. In that shee conceyued and brought foorth Chriſt, it is euident that shee was vnfeynedlye Chriſtes naturall mother, miniſtred part of hir ſubſtance to the perfourming and making of hir ſonne thorowe Gods operation, and did the duetie and office of a true mother in all poyntes. And whereas the Prophet calleth Chriſt hir ſonne, he declareth manifeſtlye that Chriſt tooke his fleshe of the ſubſtance of his mother Marie the Virgin, and is hir true and naturall ſonne, or elſe to what ende shoulde he be called hir ſonne? And that we should be as aſſuredly perſuaded of his humanitie of Marie his mother, as of his deitie of God his father. The Prophet calleth him Emanuel, that is to ſay, God and man, true God of God his father, and true man of Marie his mother. And becauſe ther shoulde want nothing vnto the true, perfite, and full deſcription of Chriſtes humanitie, but that Chriſte shoulde

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be declared to be a true and a naturall childe, and not fauſtaſticall or celeſtiall, the Prophet as it were wyth certayne notes and marckes doth liuely ſette forth, and sheweth that hee after that manner of other children shall eate Butter and Honey, that is to ſaye, refuſe bitter and vnſauerye meates, and choſe thoſe that are ſvveete and pleaſaunte in taſt. Thys vvere vaynelye put in of the Prophet, if Chriſte had not binne a naturall child, taking hys fleshe of the ſubſtaunce of Marye hys mother, & not bringing hys body vvith him from heauen, or I knowe not from whence, as the vngodly Anabaptiſtes in theſe our dayes doe moſt falſly dreame. But let God be true, and all Heretikes lyers.

ESA. 11. In another place the Prophete ſayth, there shall come a rodde foorth of the kinred of Ieſſe, and a floure shall flourish out of his roote.

In this place the Prophet doth ſo openly declare Chriſt to bee true man and the naturall ſonne of Marye the Virgin, that it is wonder that any hereticke can haue ſo whorish a foreheade as once to denye it. This rod and floure whiche ſpringeth out of the roote and kin-

red of Ieſſe, is Chriſt the Lorde. The roote out of the whiche floure vndefiled Virgine Marie, Criſtes mother, whiche came of the kinred of Ieſſe, king Dauids father. Can any man denye, but that the floure is of the ſame natnre and ſubſtaunce that the tree is of, whiche beareth the floure? If wee graunt the floure to bee of the nature and ſubſtance of the ſtocke that beareth the floure, why are the Anabaptiſtes more wicked and cruell agaynſt Chriſte the floure and fruite (by Gods ordinaunce) of the holy virgin, then vnto the ſtocke and roote of euery floure of the fielde? Can the floure of an Orange ſpring out of an Oke? No more can the humanitie of Chriſt which is the bloſſome and floure of Marie, take his originall of the ayre, of heauen, or of ſuch other matter they knowe not what. But as the floure of the Orange ſpring out of the Orange tree, and is of the verye ſame nature and ſubſtaunce that the Orange tree is, ſo likewiſe Chriſte being the floure of the moſte bleſſed Virgine tooke his beginning of her, and is of the verye ſame nature and ſubſtaunce that shee is. Lette GGD therefore bee true, and all Heretickes lyers.

DANI.9. After the. xxvi. weekes, ſayth the Prophete Daniell, ſhall Chriſte bee ſlayne,

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ſlayne, and thy ſhall haue no pleaſure in him.

The fleing of Chriſt euidently proueth that Chriſt vvas very man, yea and a man mortall and ſubiect vnto death, ſo well as wee. If hee had brought his body wyth him from heauen, ſo had bene a celeſtiall body, an impaſſible and immortall body. But forasmuch as Chriſte feared death, ſuffered the paynes of death, yea & dyed in deede, according to the Scriptures, is followeth, that Chriſte was true and vnfayned man, taking his humanitie of that holye Virgin Mary his mother, and liued in all poyntes lyke man, ſin alone except, and at the laſt dyed for our ſins, as the Apoſtle ſaith. Let God therfore be true and all heretikes lyers.

Sentences out of the newe Teſtament.

MAT. 1 The booke of the kindred of Ieſus Chriſt the ſon of Dauid the ſonne of Abraham. Iacob begatte Ioſeph, the huſband of Mary, of vvhom vvas borne that Ieſus which is called Chriſte.

The byrthe of Ieſus Chriſte vvas on this vvife. VVhen his mother Mary vvas maried to Ioſeph, before they came togither, ſhe vvas found with child by the ho-

lye Ghoſt. Then Ioſeph her huſband be-
ing a perfect man and loth to deſame her,
was mynded to put her away ſecretelye.
While he thus thought, behold the An-
gel of the Lorde appeared vnto him in a
dreame ſaying: Ioſeph the ſon of Dauid,
fear not take vnto thee Mary thy wife.
For that which is cõceiued in her, is of the
holy Ghoſt. She ſhall bring forth a ſonne,
and thou ſhalt call his name Ieſus. For he
ſhall ſaue his people from their ſinne.
All this was done to fulfill that which
was ſpoken of the Lorde by the Pro-
phet.

ESAY. 7. Saying: behold a mayd ſhall be
with child, and ſhall bring foorth a ſonne,
and they ſhall call his name Emanuell,
which is by interpretation, God with vs,
or God and man.

The aungel Gabriel was ſent from God
vnto a citie of Galile named Nazareth,
to a virgin ſpouſed to a man whoſe name
was Ioſeph, of the houſe of Deuid, and

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the Virgins name was Marye. And the Aungell went in vnto her, and sayde: Hayle full of grace, the Lorde is vvith thee? Blessed art thou among women. VVhen she sawe him shee was abashed at his saying, and cast in her mynde, vvhat manner of salutation that should be. And the Aungell sayd vnto her: feare not Mary, for thou hast founde grace vvith God, thou shalt conceyue in thy wombe, and shalt beare a sonne, and shalte call hys name Iesus. He shall be greate, and shalt be called the sonne of the hiest. And the Lorde God shall geue vnto him the seate of his Father Dauid, and hee shall reygne ouer the house of Iacob for euer, and of his kingdome shall be none ende. Then sayd Mary vnto the Aungel: hovv shall this be, Seing I knovve not a man? And the Aungell aunsvvered and sayde vnto her: the holy Ghost shall come vpon thee, and the power of the hiest shall ouershadow thee. Therfore also that ho-

ly

ly thing which ſhall be borne of thee, ſhal be called the ſonne of God.

Elizabeth vvas filled vvith the holye ghoſt, and cryed vvith a loude voyce and ſayd: Bleſſed art thou among vvomen, and bleſſed is the fruit of thy vvomb. And vvhence hapenth this to me, that the mo ther of my Lord ſhould come to me. &c.

LV. 2. It fortuned vvhile they were there, her time was come that ſhe ſhould be de liuered. And ſhe brought forth her firſt be gotten ſon, & vvrapped him in ſvvadling clothes, and laid him in a maũger, becauſe there vvas no rome for them vvythin the Inne.

Beholde I bring you tidinges of greate ioye, that ſhal come to all the people. For vnto you is borne this daye in the citie of Dauid a Sauiour, vvhich is Chriſte the Lorde.

The childe grewe, and wexed ſtrong in ſpirite, and vvas filled vvith vviſedom and the grace of God vvas with him.

Ieſus

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Iesus encreased in wisedome and age, & in fauour with God and man.

LVK, 11. Blessed is the wombe that bare thee, & the paps which gaue thee sucke.

IOHN. 1. The worde vvas made flesh and dvvelt among vs.

ACT. 2. Dauid vvas a Prophet and knew that God had sworn vvith an oth to him, that the fruite of his loynes, that is to say Christ, should sit on his seate.

ACT. 13. God did set vp Dauid to be their king, of whom he reported, saying, I haue found Dauid the son of Iesse, a man after my owne heart, he shall fulfill all my will. Of this mans seede hath God according to his promise brought forth to the people of Israell a sauiour, euen Iesus.

ROM. 1. Iesus Christ the sonne of God was begotten of the seede of Dauid as pertayning to the flesh.

ROM. 9. Christe as concerning the flesh came of the Isralites.

GAL. 13. To Abraham and his seede were

were the promises made. He sayth not in the seedes, as many, but in thy seede, as in one, which is Christ.

GAL. 5. When the time was full come God sent his sonne borne of a woman and made bonde vnto the lawe, to redeme them, whiche ware vnder the law, that we thoroww election might receiue the inheritance that belongeth vnto the naturall sonne.

PHIL. 2. Christ being in the shape of god and thinking it no robbery to equall with God, neuertheless made him selfe of no repetation, and tooke on him the shape of a seruaunt, and became like vnto men and was found in his appareil as a man.

1. TIM. 3. Without doubt greate is this mysterye of godlynesse, God was shewed in the flesh, was iustified in the spirite, was seene of Aungels, was preached vnto the Gentiles, was beleued on in earth, and receiued vp in glory.

2. TIM. 2. Remember that Iesus Christ

being

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being of the ſeede of Dauid, roſe againe from death according to my Goſpel.

HEB. 2. He that ſanctifieth, & they which are ſatiſfied are all of one. For vvhich cauſes ſake he is not aſhamed to call them brethren, ſaying, I vvill declare thy name to my brethren, and in the middes of the congregation wyll I prayſe thee. And agayne, I wyll put my truſt in him. And agayne, behold here am I, and the children which God hath geuen me. For aſmuche then as the children vvere partakers of fleſh and bloud, he alſo him ſelfe likewyſe toke parte vvith them for to put dovvn thorowe death him that had lordſhip ouer deth, that is to ſay, the deuil, and that he might deliuer thē, which thorowe fear of deth, wer al their life time in daūger of bondage. For he in no condition taketh on him the Aungels, but the ſeede of Abraham taketh he on him. VVherfor in all thinges it became him to bee made like vnto his brethren, that he might bee

merciſull and a faithfull hye Prieſte in things concerning God for to purge the peoples ſins. For in that it fortuned him ſelfe to be tempted, he is hable to ſuccour them alſo that are tempted.

1. IOHN. 4. Dearely beloued, beleeue not euery ſpirite, but proue the ſpirites whether they are of God or not. For many falſe prophets are gon out into the world. Hereby ſhall ye know the ſpirite of God. Euery ſpirite that confeſſeth that Ieſus Chriſt is come in the fleſhe, is of God. And euery ſpirite, which confeſſeth not that Chriſt Ieſus is come in the fleſh, is not of God. And this is the ſpirite of Antichriſt, of vvhome ye haue heard, hovve that he ſhould come, and euen novve already is he in the vvorlde.

2. IOHN. Many deceyuers are entred into the vvorld, vvhich confeſſe not that Ieſus Chriſt is come in the fleſh.

This is a deceiuer and an Antichriſt.

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Examples out of the newe Teſtament.

LVK. 1. VVhen the time vvas come that the bleſſed promiſed ſeed ſhould be born. God ſent his meſſeger Gabriel vnto that holye Virgin Marye, vvhiche vvas of the houſe of Dauid, vvhich among manye other things ſaid vnto her: feare not Mary. For thou haſt found grace vvith god, Beholde thou ſhalt conceiue in thy wōb, and beare a ſonne. &c.

Note that the aungel ſaythe, thou ſhalt conceyue. He ſayth not, heauen ſhall conceiue. And the aungel like as the Prophet vſed this worde cōceiue, to declare that the flesh which Chriſt had, vvas truly & naturally taken of the ſubſtaunce of his mother Mary the Virgin. For to conceiue, is none other thing, thā a vvoman to be a Verye true and naturall mother by miniſtring parte of hir corporall ſubſtuance to hir childe, wherof alſo the childe is formed and made. Nowe on this maner by the working of the holye ghoſt without the ſeede of man did this bleſſed Virgin conceyue Chriſt, it therfore truly followeth, that Chriſte brought not his bodie with him from heauen, but receyued it of the naturall ſubſtaunce of his mother Ma-

rie.

rye. And bicause vve shoulde not doubt of this thing, the Aungell calleth Iesus, Maries sonne. If Christe had not taken his humanitie of the blessed virgin, of hir nature and substaunce, and so bee made verye true and perfecte man, the Aungell had not sayde truth, when he called Christ hir sonne. For neyther shoulde Mary haue bene Christes mother nor Christ Maries sonne. And so should the Angell haue brought a false and a lying message from God, which is the selfe truth. But let God be true, and all heretikes lyers.

The godly and vertuous vvoman Elizabeth, wyfe to Zacharie the Priest, sayde to Marie hir Cosen, being newlye conceyued with childe, thorow the operation of the holy ghost: blessed art thou among women, and blessed is the fruit of thy vvombe. And vvhence happeneth this vnto me, that the mother of my Lorde shoulde come vnto me? vvhatsoeuer this holy woman sayth here, it must needes be beleeued as an infallible truth. For she speaketh not of hir owne heade, but as she is taught of God. For Luke sayth, that she was filled vvith the holy ghost. In this hir salutation: she calleth Christe the fruite of Maries wombe. If Christ be the fruite of Maries vvombe, as vndonbtedly he is, then is Christ made of the substance of Marye, and is hir true and naturall sonne, or else it vvere a mani-

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manifeſt lye to call Chriſte the fruite of his vvombe. VVho is to madde, to call a thing the fruite of a tree, that neuer had the nature of a tree? VVere it not double madneſſe to call a Peare the fruite of a Chery tree? ſo great a fõdneſſe, and a greater lye hadde it bene to call Chriſte the fruite of Maries wombe, if he had brought his bodie with him from heauen, or from any other place. But as it is trulye ſayde: this Peare is the fruite of a Peare tree, bicauſe it had his being and naturall ſubſtaunce of the nature and ſubſtaunce of a Peare tree, ſo likevviſe it is trulye ſayde: Chriſte is the fruite of Maries vvombe, bicauſe he had his being and naturall ſubſtaunce as concerning his humanitie of the nature and ſubſtaunce of Marye. Let God therefore bee true, and all heretickes lyers.

LVK. 12. Ieſus, ſayth Luke, grevve in wiſdome and age, this alſo declareth Chriſt to be true man, ſeing he grevv in age and ſtrength of body, yea & alſo in wiſedome, after the maner of other chil drẽ, although in the gifts of the mind he far excelled all other men, as the Scriptures teſtifie. God ſaith Dauid, éuen thy God, hath annoin-

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ted thee with the oyle of gadneſſe aboue thy felowes. S. Iohn Baptiſt alſo ſpeaketh of Chriſt on this maner: God giueth not the ſpirite by meaſure vnto him.

If Chriſte had brought his bodie with him from heauen, ſo coulde not Chriſtes bodye haue bene a naturall bodye, nor haue growen after the maner of other children, but shoulde haue bene as bigge when it came from heauen into the virgins wombe, as it was in the ſame daye that it was put to death. But the holye ſcriptures teach vs, that Chriſt is the fruite of Maries wombe, that hee is hir ſonne, that hee vvas borne a little chylde, and grewe in age after the maner of other children, vntill he became a perfect man. It therefore truelye followeth, that he brought not his bodie with him from heauen, or I knowe not from whence, as the wicked Anabaptiſtes teach at this preſent, but that he vnfaynedlye tooke it of Marie his mother, and is hir true and naturall ſon formed and made of the nature & ſubſtance of hir bodie. Let God therefore be true, and all heretikes lyers.

Chriſte ca'leth himſelfe manye times in the Goſpel the ſon of man to declare that as concerning the fleſh, he is the ſonne of Abraham, and of Dauid, forasmuch as he tooke his man-

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hode of Marie, which vvas of the ſtock & kinred of Abraham and Dauid, to whom God promiſed, that of their ſeede and of the fruite of their vvombe one ſhoulde be borne in vvhom all nations of the earth ſhall be bleſſed. So is it euident, that Chriſt is the naturall ſon of Marie the Virgin. Let God therefore be true, and all heretikes lyers.

Chriſt in many places of the holye Scripture is called the ſonne of Dauid, not onely becauſe he vvas promiſed vnto Dauid, but becauſe hee came of his kinred, and tooke flesh & bloud of his ſtock & familie, euen of the moſt vndefiled virgin Marie his mother. Chriſte therefore is true and perfect man of the bleſſed virgin, and had no fantaſticall nor heauenly body. Let God therefore be true, and all heretikes lyers.

Chriſt was borne, wrapped in cloutes, layde in a maunger, fedde, circumciſed, embraced in armes, grevv, was made ſtrong in ſpirit, profited in vviſedome & age, hungred, thirſted, eat, drank, wept, vvas vveary, ſlept, reioyced, vvas moued vvith vvrath & indignation, ſorovved, vvas heauie, ſad, vvas in ſuche an agonie, that his ſvveate vvas like drops of bloude trickling dovvne to the ground, feared death, and at the laſt ſuffred the moſt ſpiteful death of the croſſe, and vvas buried. All theſe are manifeſt tokens and euident ſignes of Chriſtes true manhode.

Neyther could he haue don or ſuffered theſe thinges, if he had had a fantaſticall bodye or a body brought from heauen. Let God therfore be true, and all Heretikes lyers.

LVK. 24. Chriſt after his reſurrectiō appeared vnto his diſciples and ſaid vnto them: peace be vnto you. The diſciples being abaſhed and afrayd, & ſuppoſing that they had ſeene a ſpirite, he ſaide vnto thē, why are ye troubled, & why doe thoughtes ariſe in your harts? Behold my hands & my feete, that it is euen I my ſelfe. Handle me & ſee. For a ſpirite hath not fleſh and bones, as ye ſee me haue.

Here Chriſte after his reſurrection proueth and shewete himſelfe not to be a fantaſticall but a verye man, not to haue a heauenly bodye, but a bodye of flesh and bones. And to declare himſelfe true and perfect man, he dyd eate before them a pece of a broyled fish, & of an Hony combe. Let God therfore be true, & all Heretikes lyers.

ACT. 2. Peter in a certayne Sermon declared vnto the Iewes, that Chriſte as concerning the fleſh came of the fruit of Dauids

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Dauids loynes.

In the which wordes he manifeſtly declareth his faith concerning Chriſts heumanitie, which is, that Chriſte is verye man comming of the ſeede of Dauid, & taking his manhead of the bleſſed Virgin, vvhiche came of the ſtocke of Dauid. Hereof may we alſo learne, that the true and Chriſten faith is to beleeue, that Ieſus Chriſt tooke his flesh of Mary his mother, and brought not his body with him from heauen, as the wicked Anabaptiſts holde.

ROMA. 9. Paule in his Epiſtle to the Romaines playnely teacheth that Chriſte as concerning the fleſhe came of the fathers of the old Teſtament, that is to ſaye, Abraham, Iſaac, Iacob, Dauid. &c.

GAL. 4. In his Epiſtle to the Galathians he ſaith, that when the time was full come, God ſent his ſonne, made of a woman.

He ſayth not, that he was made afore of the elements in the ayre, or that he boughte his body vvith him from heauen, but that hee was made of a woman, that is to ſaye, toke his beginning & naturall ſubſtaunce of Marye his mother, concerning his humanitie.

1. TIMO. Againe in his firſt Epiſtle vn-

to Timothie, hee nameth the man Ieſus Chriſt a mediator betweene God & man.

This name Mediatour proueth Chriſte both God and man. For he that shoulde be a mediatour betvvene God and man, ſet them at one that vvere at debate, make peace among them that before did diſagree, and conioyne them in perpetuall amitie, vvhich before vvere enimies one to another, yea and by his ovvned gnitie, vvorthines and iuſtice make a loue daye for euer and euer, betvvene God and man, muſt haue in him both the nature of God and the nature of man. Chriſt is that on and alone mediatour, vvhich hath by his death and paſsion ſet GOD and man togither in an euerlaſting peace and quietneſſe, vvhich before thorovve ſinne vvere at ſtryfe and debate. As Chriſte therefore is true God, ſo is he true man, God I ſaye of God the father, and man of vs, of our fleshe and of our bloude, or elſe shoulde bleſſed Paule erre, vvhiche calleth him a Mediatour. But let GOD be true, and al. Heretikes lyers.

Finally, in his Epiſtle vnto the Hebrues, after that he had ſpoken much of the diuine nature of Chriſt, prouing Chriſt to be verie God he alſo ſetteth forth Chriſtes humanitie, and prooueth him to bee true and naturall manne made

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made o your flesh and o your bloude, this alone excepted, that twee receiued our nature vvith sinne, and in sinne, and by natural coniunction, Christ receyued his humanitie of his mother vvithout sinne, vvithout the company of anye man, by the operation of the holy ghost. But let vs heare the vvordes of the Apostle.

HEB. 2. Forasmuch as the children were partakers of flesh and bloud, he also himselfe likewise tooke part with them.

Here S. Paule declareth euidently, that as the children, that is to saye, men bee partakers of fleshe and bloude, so likevvise Christ (bicause he might destroy him that had Lordship ouer death: that is to saye, the Deuill by the death in his ovvne bodye) vvas made partaker of the same, that is, of fleshe and bloude. No manne doubteth that our fleshe is of the nature and substaunce of a vvoman, no more is it to bee doubted that Christ tooke his flesh of the nature and substance of Marie his mother, seeing the Epistle sayth, that Christ vvas made partaker of flesh and bloude vvith vs. This could he not haue ben if he had brought his body vvith him from heauen, or had taken it of any other than of a naturall vvoman, although a pure & vndefiled virgin.

Therefore lyke as man taketh his nature of

his parents, ſo likewiſe toke Chriſt his humane nature of the bleſſed virgin his mother. Hee ſayeth moreouer (he) meaning Chriſte, in no place taketh on him the Aungels, but the ſeede of Abraham taketh he on him.

Here the Apoſtle manifeſtlye confuteth the wicked opinion of them vvhiche teache that Chriſt had a celeſtiall bodie, or a bodie made of the ayre, and plainlye affirmeth that he tooke the ſeede of Abrahã, that is to ſay, vvas made and became verye true and naturall man of the kinred of Abrahã according to Gods promiſe. So that all that euer he had, concerning his humanitie he had it of the bleſſed Virgin, vvhich came of the ſtocke of Abraham.

Againe he ſayth: in all things it became him to bee made like vnto his brethren. Here S. Paule confeſſeth that Chriſt was made like vnto vs in all things, vvhich thing by no means coulde be true, if he had not taken vppon him our nature and ſubſtance. If he be lyke vnto vs in all thinges (ſinne alone except) ſo followeth it, that he is of the ſame nature, and of the ſame fleſhe and bloude that vve are, or elſe coulde not he be like vnto vs in all thinges. And ſo should this holy Apoſtle and all other godly vvriters and teachers haue brought vs in errour. But let God be true, and all heretikes lyers.

Nowe

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Nowe haue vve learned both truly and fully of the holye ſcriptures, which are infallable veities, that Chriſt was conceyued by the holye ghoſte, and borne of the virgin Marie. By the which worde (of) we beleeue that hee tooke his humanitie of hir ſubſtance, and had none other beginning as touching his humanitie, than in hir, and of hir, by the operation of the holy ghoſt, ſo that wee maye trulye conclude, that as Chriſt is verye God of God the Father without a mother, ſo is he very man of Marie his mother wythoute anye Father. Therefore maye his Godheade be as iuſtly denied, as his manheade and fleshe taking of the bleſſed virgin Marie. But Chriſt abideth very God and very man, vvhatſoeuer the vvicked Heretikes babble. Curſed therefore be Cerdo, Mercian and Manes, which taught, that Chriſt appeared as man, and yet had no part of true manheade in him, but onely had a fantaſticall bodie.

Curſed be Cerinthus, whiche taught that Ieſus was begotten of Ioſeph and Marie, after the manner of other men, and that Chriſte came downe from aboue vnto Ieſus. Curſed be the Ebionites, the Theodocians, the Antimonians, and the Photinians, whiche affirmed that Chriſte was borne of the Virgin onelye man and not God. Curſed be Appelles, which

taught that Christe had his bodye of the elements in the aire. Curſed be Valentinus, vvhich ſayde, that Chriſt brought his bodie vvith him from heauen, and tooke no fleshe of the virgin Marye: but paſſed thyrovve hir as vvater thorovve the pype. Curſed bee his apes the Anabaptiſtes, vvhich in theſe our dayes haue raiſed vp that moſte deteſtable and horrible hereſie. Curſed and confounded bee all they, vvhiche vvith their heartes doe not beleeue, and vvith their mouths vnfeynedlye confeſſe, that Ieſus Chriſt is both God and man, to vvhom be glorie for euer. Amen.

Againſt the groſſe and fantaſticall opinion of the Papiſtes, which affirme, that Chriſtes naturall body and blood is carnally eaten and drunken in the Lordes ſupper.

IF the Deuill, or the Pope, or anye of their impes, go about with Sophiſticall reaſons to perſwade thee, that Chriſte is naturallye in the Sacramentall breade and wine, or that the breade and wyne is turned vnto the reall and naturall bodie and blonde of Chriſt: euen as he receyued it of the bleſſed Virgin: ſuffer not thy ſelfe to be beguyled and mocked, but valiantly reſiſt them with theſe ſentences and hyſtories of Gods moſt holy worde.

Senten-

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Sentences out of the old Teſtament.

PSA.11. The Lorde is in his holye Temple, the Lordes ſeate is in heauen.

PSAL.13. The Lorde loked dovvne from heauen vpon the children of men to ſee if there vvere any that vvoulde vnderſtand and ſeeke after God.

PSAL.47. God is gon vp vvith amerye noyſe, and the Lorde vvith the ſounde of the Trumpet.

God ſitteth vpon his holy ſeate.

PSALM.68. Thou art gon vpon hye (O Chriſt) thou haſt led captiuitie captiue, and receiued giftes for men.

Sing vnto God (O yee kingdomes of the earth) O ſing prayſes vnto the Lorde vvhich ſitteth in the heauens ouer all.

PSAL. 102. He loked dovvne frō his ſanctuarye, euen out of heauen did the lord behold the earth, that he might heare the mourninges of ſuch as be in captiuitie, and deliuer the children appoynted vnto death.

PSAL.103.

PSAL. 103. The Lorde hath prepared hys ſeate in heauen, and his kingdome ruleth ouer all.

PSAL. 104. O Lord my God, thou art become exceding glorious, thou art clothed with maieſtie, and honour. Thou deckeſt thy ſelfe vvith light as it vver with a garment. and ſpreadeſt out the heauens like a curtayne. Thou layeſt the beames of thy chambers in the waters, and maketh the cloudes thy Charets, and walkeſt vpō the winges of the winde.

PSAL. 10. The Lord ſayd vnto my Lord, ſit thou on my right hand, vntill I make thine enemies thy footeſtoole.

PSA. 113. The Lord is hie aboue al heathen, and his glorye aboue the heauens. VVho is like vnto the Lord, our god that hath his dwelling ſo hie, and yet humbleth himſelfe to behold the thinges that are in heauen nad earth.

PSAS. 115. VVherefore ſhall the Heathen ſay, vvhere is novv their God? As for

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ur God he is in heauen, hee hath done hatſoeuet pleaſed him.

PSAL. 133. Vnto thee: O Lorde, lift I vp my eyes, which dvvelleſt in the heauens.

PS. 129. VVhether ſhal I go frō thy ſpirite, or whether ſhall I fle frō thy preſēce. If I clime vp into heauē thou art ther. &c.

3. REG. 8 VVill God dvvell on the earthe. Behold the heauens & heauens of al heauens are not able to contayde thee. And hovv ſhould then this houſe do it, that I haue builded.

2. PET. 2. The houſe I buylde ſhall bee great, for great is our God aboue al gods. But vvho is able to builde him an houſe, when that heauen and heauen aboue all heauens is not able to receiue him?

IOB. 11. God is hyer then heauen, vvhat art thou able to doe? Deper then hell, how wilt thou thē knovv him? His length exceedeth the length of the earth, & hys breadth the breadth of the ſea. ESA. 66. Thus ſaith the lord, heauē is my ſeate, &

the

the earth is my fotestole, vvhere shal
novv the house stande that ye vvill build
vnto me? And vvhere shall be the place
that I will dvvell in?

Sentences out of the newe Testament.

MAT. 13. If any man say vnto you, loe,
here is Christ, or there is Christ, beleeue it
not. For there shall arise false annointed
and false teachers, and shall shevve greate
miracles and vvonders, insomuch that if
it vvere possible, the very elect should be
deceyued. Beholde I haue tolde you afore
vvherefore if they saye vnto you beholde
he is in the deserte, go not ye forth behold
he is in the secret places, beleeue it not.
For as the lightning com out of the East,
and appeareth into the VVest, so shall
the comming of the son of man be.

MAT. 26. Ye haue the poore alvvais with
you, but me shall ye not haue alvvayes.

MAR. 16. And when the Lord had spoken
vnto them, he vvas receiued into heaue,
and is set dovvn on the right hād of god.

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LVK. 24. It came to passe as Christ blessed them, he departed from them, and was caried vp into heauen.

IOHN. 24. I go to prepare a place for you: And if I go to prepare a place for you, I vvyll come againe and receiue you euen vnto my selfe, that vvhere I am, ther may ye be also.

If ye loued me, yee vvoulde reioyce because I sayd, I go vnto the father.

IOHN. 16. Novve I goe my vvay to hym that sent me, and none of you asketh me vvhether I goe. But because I haue sayd such thinges vnto you, your heartes are full of sorovve. Neuertheless I tell you the truthe, it is expedient for you that I goe avvay. For if I goe not avvaye that comforter vvyll not come vnto you. But if I departe, I vvill sende him vnto you. I vvent out from the father, and came into the vvorld. Agayne I leaue the vvorld & go to the father.

ROM. 8. It is Christe vvhiche dyed, yea rather

rather which is risen agayne, which is al-
so on the right hand of God.

I.COR.1. So oft as ye shall eate of this bread, and drinke of the cup, ye shall re-member the Lordes death tel he come.

EPH.1. God the father raised Christ from the dead, and set him on his right hand in heauenly things, aboue all rule, povver & might, and dominion, & aboue al names that are named, not in this vvorld onely, but also in the vvorld to come.

EPHE.4 Christ is gon vpon hye, & hath led captiuitie captiue, and hath giuen gif-tes vnto men. That he ascended, what meaneth it but that he also descended first into the lovvest partes of the earth.

He that descended is euen the same also that ascended vp euen aboue al heauens, to fulfill all thinges.

PHIL.2. God hath exalted Christe on hye and giuen him a name, which is aboue all names that in the name of Iesus euerye knee should bovv both of thinges in hea-

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uen, and thinges in earth, and things vnder the earth. &c.

COLO. 3. If ye be riſen againe with Chriſt, ſeeke thoſe thinges vvhiche are aboue, wher Chriſte ſitteth on the right hand of God.

VVhen ſoeuer Chriſt (which is our life) ſhall ſhevve him ſelfe, then ſhall wee alſo appeare with him in glory.

1. THES. 4. The Lorde him ſelfe ſhall come dovvne from heauen vvith a ſhoute, and the voyce of the archangel and trompe of God &c.

HEB. 1. Chriſte the Sonne of God, beeing the brightnes of his fathers glorye, & the very image of his ſubſtance ruling all thinges with the word, of his povver, hath by his ovvne perſon purged our ſins, and ſitteth on the right hand of the maieſtye on hye. HEB. 10. This man Chriſt after he hath one ſacrifice for ſinnes, is ſet dovvne for euer on the right hand of god, & from henceforth tarieth till his fooes be made

his

his footestole.

HEB. 12. Let vs run vvith pacience vnto the battayle that is set before vs looking vnto Iesus the captayne & finisher of our fayth, vvhich for the ioy that vvas set before him abode the crosse & despised the shame, and is set dovvne on the right hand of the throne of God.

1. PET. 3. Iesus Christ is on the right hand of god, and is gon into heauē, Angels, povvers and might subdued vnto him.

Examples out of the newe Testament,

ACT. 1. VVhen Iesus had spoken these thinges, vvhile the Disciples beheld him, he vvas taken vp on hye, and a cloud receiued him vp out of their sightes.

And vvhile they loked vp stedfastly tovvard heauā, as he vvent, behold tvvo mē stode by thē in vvhite apparel, vvhich also sayd: ye men Galyle, vvhy stande yee gasing vp into Heauen? This same Iesus vvhich is takē frō you into heauē shall so come

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come, euen as ye haue seene him go into heaue. ACT. 7. Stephen being ful of the holy ghost, looked vp stedfastly with his eyes into heauen, & savve the glorye of God, and Iesus standing on the right hande of GOD and sayde. Beholde I se the heaues open, and the sone of man standing on the right hand of God.

ACT. 9. VVhē Saul iornied, it fortuned that as he vvas come, nye to Damasco, sodenly ther shined round about him a light frō heauen, & he fel to the earth, & heard a voice saying to him: Saul, Saule, why persecutest thou me? & he sayd. VVhat art thou Lord? & the Lord said, I am Iesus, whom thou persecutest. &c.

Agaynst the plucking awaye of thy truste and confidence from Christ and his merites, to put it in the merites of other creatures or in thine owne odworkes, or in the intercessio of saints, or the sacrifice of the popish Masse.

IF Sathan by this subtyle and crafty suggestion seeking thy damnation go about to plucke

thy faith confidence and truſt from Chriſt, his bloud and his merites, to repoſe it, in the merites of men, or in thine owne good deedes, workes, and merites, or in the interceſſion of ſaints, or in the ſacrifice of the popiſh Maſſe, ſo that thy whole ſaluacion ſhall not hang on Chriſt, & his deſeruinges onelye, but rather on ſome other ſtrange meanes leane not to his temptacions but manfully reſiſt them, ſtedfaſtly abiding in this perſwaſion, that Chriſt, alone is thy righteouſneſſe, and that all thy ſaluacion dependeth on him alone and on none other thing, neyther in heauen nor in earth. And that thou mayeſt be confirmed in this fayth, ſet theſe ſcriptures whiche are Vndoubted verities, euer before thine eyes, and ſuffer not thy ſelfe, neyther by the crafty aſſaultes of Satan, nor by the ſutle and fleshly reaſons of any man to be plucked from them.

Sentences out of the olde Teſtament.

GEN. 4. Chriſt is that ſeede which treade dovvne Sathans head.

GEN. 22. Chriſt is that ſeede, in whom all natious of the world ſhall be bleſſed.

GE. 49. Chriſt is the ruler duke & captain, whom all nations haue ſo long looked for, which alſo defendeth his people from the

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the povver of Sathan.

PSAL. 2. Christ is that son of god whom we are commaunded to kysse & embrace, least vve perish from the right vvay.

PSA. 3. Christe is our vpholder, our glory, and our strong shilde.

Christ is the Lorde, from whom al helth and saluation commeth. And he it is that blesseth his people.

PSA. 9. Christ is the Lord, that neuer forsaketh them that trust in him and seeke after him.

PSA. 18. Christ is our strength, our sure rocke, our bulwarke, our refuge, our defence, our buckler, and our mighty sauing health, and our sanctuarye.

Christ is he that saueth vs because it is his pleasure.

Christ saueth the poore oppressed & laieth full low the high lookes of the proud.

PSAL. 32. Christe is the Lord, in whome alone our Fathers trusted, they trusted I say in him, and he deliuered them.

They crye vnto him & they were made ſafe, they truſted in him and they were ne uer confounded.

PSAL. 25. Chriſt is the lord, whoſe waies vniuerſally are merci and truth to them that ſeeke after his teſtament & ordinances. He it is that will be merciſull to our ſinnes, euen for his ovvn name ſake, bee they neuer ſo great and many.

PSA. 27. Chriſt is our light & our ſauing helth, whom then ſhal we feare? Chriſt is the defeder of our life, of whom then ſhal vve be afrayd? Chriſt is the ſtrength of his people, and the defender of the helth of his annointed.

PSAL. 32. Chriſt is our refuge in all tribulations that aſſaile vs. PSA. 33. Chriſtes eyes are vpon thē that feare him, and vpon them that truſt in his mercy, that he may deliuer their ſoules from death, noriſh them in the time of hunger.

PSAL. 34. Chriſt is gentle, bleſſed is that man that truſteth in him,

Chriſt

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Chriſte beholdeth the righteous, and heareth theyr prayer.

Chriſte is at hande for them that are troubled, in heart, & he ſhall ſaue the húble and meeke ſpirited.

PSAL. 37. Chriſt giueth ſaluation to the righteous, and he is their defender in the time of trouble. He helped them, & deliuered them, and maketh them free from ſinners, and ſaue them becauſe they truſt in him.

PSA. 130. Chriſt pardoneth al our iniquities, & healeth all our diſeaſes, he delyuereth our liues frō deſtruction, & crovvneth vs in mercy and louing kindnes.

Chriſte is right milde and mercyfull, ſlow vnto vvrath, but ready to forgeuenes. He chideth not euer, neither is hee angry alvvayes: he dealeth not vvith vs after our ſiunes, nor revvardeth vs according to our vvickednes. The height of the heauens is not ſo preſent ouer the earth, as is his merciable goodnes ouer

them that worship him. Hee setteth our sins as far frō vs, as the East is frō the west.

Neuer was there any father so tender vnto his children, as is the Lord vnto thē that worship him. For it is he that knoweth our making, he remembereth that we are but of dust. That the age of man mortall is like grasse, that he florisheth lyke a flowre of the fielde. VVhich as soone as any sharp wine touch it, it is gon being no more founde in his place. But the merciable goodnesse of the Lorde is for euer and euer, preseruing his vvorshippers, and the forme his rightvvise making as present with their childers children, so long they keepe his couenaunt & hold his commaundementes in mynde to doe them.

PSAL. 129. Christe is the Lorde, vvyth whom there is both infinitie mercye, and plenteous redemption. For hee it is that redemeth Israel from all their sinnes.

ESAY. 43. Christe is that Lorde, yea

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Christe is that Lorde in deede vvhyche putteth avvay our iniquities, for hys ovvn ſake, & will remember thē no more. Neyther haue we any thing whereby we may be iuſtified in his ſight.

ESAY. 45. Chriſt alone is that Sauioure, in vvhom Iſrael is ſaued, with an euerlaſting health.

ESAY. 49. Chriſt can no more forget vs, then a mother can forget the Chylde of her wombe. And thoughe ſhee forgitteth her Chylde, yet cannot hee forget vs: For hee hath wrytten vp vs in hys handes, ſo that vve are alwayes in his ſight.

ESAY 53. Chriſt hath taken vppon him our diſeaſes, & borne away our ſorowes.

Chriſt was vvounded for our iniquities, and bruſed for our ſinnes.

Chriſt was offered for vs, becauſe it was his pleaſure.

Chriſt alone hath troden dovvne the vynepreſſe, neyther was there anye at all that helped him.

Exrimples out of the olde Teſtament.

EXOD. 12. VVhen God determined to ſlea all the firſt borne in the land of Egypt both of man and beaſt, he commaunded his people euery man in his houſe to ſlea a Lambe of a yeare old,& vvithout ſpot, and vvith the blud thereof to annoint the vpper doore poſt, & the tvvo ſide poſtes, that vvhan the Aungel,vvhich ſmote the land of Egypt,ſhoulde ſee the bloud, hee miget paſſe ouer them and not deſtroye them. This Paſcal Lambe of the Ievves is a fygure of the true Paſcal Lambe, Ieſus Chriſt the Lord, vvhich is the pure and vndefiled lambe of God,vvhiche offerred him ſelfe a ſvveete ſmelling facryfice vnto God for vs,vvhich neuer committed ſinne, and in his mouthe no gile vvas founde.For as the bloude of the Lambe ſprinckled on the doore poſtes of the Iſralites dyd dryue avvaye the auenger, and kept harmles the firſte begotten of the Iſralites , ſo lykevvyſe the

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the bloude of Christe sprinckeled in the hearts of men by Fayth, dryuetth Sathan sinne, death, desperation, and hell from them, purifieth theyr consciences, maketh their heartes mery, setteth them at one with God, and bringeth euerlasting lyfe as S. Iohn saith. Behold that lamb of god, which taketh away the sin of the worlde. 1. COR. 5. Hereto agreeth the saying of S. Paule: Christe our passeouer is offered vp for vs.

EXOD. 16. Christe was fygured by Manna which god gaue from heaue vnto the Israelites to eate in the desert. SAP. 16. For as that bread was very pleasannt, & good of tast, & had in it the sauour of al sweete and deynty meates, so that they which did eate of that, neded none other meat. PSALM. 78. Euen so likewise is Christe the most sweete and pleasante bread, that came downe from heauen.

IOHN. 6. Hee that eateth of this breade, shall liue for euer, neyther nedeth hee to

followv any other ſtraunge repaſte. For in Chriſt the ſoule of a chriſten man thorough faith findeth enough to fede vpon.

EXO.17. The rocke, out of the which plẽtye of ſweete waters guſhed out for the comfort of the thyrſtye Iſralites in the vvilderneſſe, ſignified Chriſt alſo as Saint Paule doth declare. For as that rock gaue out aboundance of ſvvete and pleaſant vvaters to the great comfort of the people of Iſrael, whiche othervviſe ſhoulde haue periſhed, ſo likevvyſe is Chriſte that rocke, out of the vvhich flovveth plenty of heauenly vvaters, comfortable for the thirſtie ſoule, which othervviſe ſhall not be ſuccoured, but muſt needes periſh. And he that drinketh of thoſe heauenlye vvaters: vvhichcõ out of the rock Chriſte ſhall not nede to ſeeke after the ſtinking and dirtye puddles of other. For in thys Chriſte, hee ſhall finde plentye of vvaters to drinke, yea, and that vnto the vttermoſt for his ſoules health, as Chriſt

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hym ſelfe ſaith. IOHN. 4. VVhoſoeuer ſhall drinke of the vvater, that I ſhall giue him, ſhall neuer be more a thyrſte, but the vvater that I ſhall giue him, ſhall bee in him a vvell of vvater ſpringing vp into euerlaſting life.

NVM. 21. The braſen ſerpent in the olde law vvas a fygure alſo of Chriſt. For as thoſe vvhich were ſtriken of firy ſerpents vver made vvhole, vvhē they loked vpon the braſē ſerpent, for their fathers ſake, which they had in the promiſe of god annexed vnto the ſerpent: ſo likevviſe they that are wounded with the firy dartes of Sathan, are made vvhole, whēſoeuer they beholde vvyth the eyes of the invvarde man by fayth. Ieſus Chriſte vvhiche vvas crucified for our ſin, as Chriſte hymſelfe teſtifieth. IOHN. 3. ſaying as Moſes lifted vp the ſerpent in the willdernes, euen ſo muſt the ſonne of man be lifted vp, that none that beleeueth in him periſhe, but haue euerlaſting lyfe.

Senten-

Sentences out of the newe Testament.

MATH. 9. Christe is so called a Sauiour, for, he it is that saueth hys people from their sinnes.

MAT. 11. Christ came not to call the iusticiaries, but sinners to repentance.

MAT. 11. Christ calleth all them that labour and are laden, & he promiseth that he will refresh them.

IOH. 1. Christe is the true light, whiche lighteneth euery man that commeth into this world.

IOH. 1. Christ is the lord of whose fulnesal we haue receiued, eueu grace for grace. For the law was giuē by Moses, but grace and truth came by Iesus Christ.

Christ is that lambe of God, which taketh away the sinnes of the world.

IOHN. 3. As Moses lifted vp the serpent in wildernesse, so must the sonne of man be lifted vp that enery one that beleueth in him, may not perish but haue euerlasting life. For God loueth the worlde

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ſo feruently that he gaue his onelye begotten ſonne, that euery one that beleueth in him may not periſh but haue euerlaſting lyfe,

For God ſent not his ſon into the world to condemne the worlde, but that the world ſhould be ſaued by him. Hee that beleueth in the ſonne, hath euerlaſting lyfe, but he that beleeueth not in the ſon ſhal not ſee life, but the wrath of God abideth vpon him.

1OHN. 4. Chriſt giueth that liuing water, whereof whoſoeuer drinketh, ſhal neuer more thyrſt, but that water ſhal be a vnto him a fountayne of water that ſpringeth vp into eternall life.

10..6. Chriſt is that bread of life, which came downe from heauen. If anye man eate of that bread, he ſhall liue for euer.

1OHN. 8. Chriſt alone the ſonne of God maketh vs free.

1OH. 10. Chriſte is the doore If any man enter in by him, he ſhall be ſafe. For hee

ſhall

shall go in and come out & finde pasture.

Christ is that good shiphcard vvhiche gaue his life for his sheepe.

IOHN. 11. Christe is the resurrection and life, he that beleueth in him although hee vvere dead, shal liue, & euery one that liueth & beleueth in him, shall neuer dye.

IOHN. 12. Christ is the light of the world, and came into the vvorlde for this purpose, that euery one that beleueth in him should not abide in darkenes.

IOHN. 14. Christe is the waye, truth and life. No man commeth vnto the Father but by him.

IOHN. 15. Christ is that mightye prince which hath ouercome the world.

ACT. 4. There is none other name giuen vnto men vnder heauen, vvhere in they must bee saued, but onely that name of Christ. Neyther is there any saluation in any other, but in him alone.

ACT. 10. Christe is ordayned of God a iudge of quicke and dead. To him giue al

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thy Prophets vvitneſſe, that thorovve his name all that beleue in him ſhall receiue remiſſion of ſinnes.

ACT. 13. Thorovve Chriſte is preached vnto vs the forgiueneſſe of ſinnes, ſo that by him all that beleeue are iuſtified from all thinges, from whiche vve coulde not be iuſtified by the lawve of Moſes.

ROM. 3. The righteouſneſſe no doubt, which is good before God, commeth by the faith of Ieſus Chriſt vnto all and vpō all that beleue. There is no difference. For all haue ſinned, and vvant the glory of God, but are iuſtified freely by his grace, thorovve the redemption that is in Chriſt Ieſu, to vvhom God hath made a ſeate of mercye thorovve faithe in his bloud, to ſhew the righteouſneſſe, which before him is of valour.

ROM. 4. Chriſte dyed for our ſinnes and roſe againe for our iuſtification.

ROM. 5. VVe being iuſtified by faith, are at peace vvith God thorovv our Lord Ieſus

ſus Chriſt, by vvhom vve haue away in thorovv fayth vnto this grace, wherin we ſtand and reioyce in hope of the prayſe that ſhall be giuen of God.

God ſetteth out his loue that he hath to vs, foraſmuch as vvhile vvee vvere yet ſinners. Chriſt dyed for vs. Muche more then novv (being iuſtified in his bloude) ſhall vvee be ſaued from vvrath thorovv him. For if vvhen vve vvere enemies vvee vver reconciled to god by the death of his ſonne: much more ſeing vve are reconciled, vve ſhall be preſerued by his life. Not onely ſo, but vve alſo ioy in God by our Lord Ieſus Chriſt, by vvhom vve haue receiued the attonement.

Read the whole chap.

ROM. 6. Euerlaſting life is the gifte of God thorovv Ieſus Chriſt our Lorde.

ROM. 8. There is no damnation to them vvhich are in Ieſus Chriſte, vvhiche vvalke not after the fleſh but after the ſpirite. For the lawe of the ſpirite that

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bringeth life thorovv Iesus Christ, hath made vs free from the lavv of finne and death.

VVee knovve that all thinges vvorke for the best, vnto them that loue GOD, vvhich also are called of purpose. For those vvhich he knevv before, he also ordeyned before, that they should be a like fashioned to the shape of his son that he might be the first begotten sonne amo[illegible] many breterē. And vvhom he appoynted before, them also he called. And vvhich he called, them also hee iustified, vvhich he iustified, them also he glorified.

VVhat shall vve then say to these things? If god be on our side, vvho can be against vs, which spared not his owne sonne, but gaue him for vs al, hovv shall he not with him geue vs al things also? vvho shall lay any thing to the charge of gods chosē? It is god that iustifieth, vvho then shall condemne? It is Christe vvhiche is dead, yea, rather vvhich is risen againe, vvhiche is

alſo on the right hand of god, & maketh intercеſſion for vs.

ROM. 10. Chriſte is the ende of the lavve to iuſtifie all that beleeue. VVhoſoeuer beleueth on Chriſt ſhall not be a ſhamed. Ther is no difference betvvene the Iewe & the gentle. For one is Lord ouer al that call one him, for who ſo euer ſhall call on the name of the Lord ſhall be ſafe.

1. COR. 1. Chriſt is made of god our wiſdom, our righteouſnes, our ſanctification and redemption.

1. COR. 5. Chriſte our Eaſter Lambe is offered vp for vs.

1. COR. 6. VVe are waſhed, vve are ſanctified, yea, we are iuſtified by the name of the lorde Ieſu, & by the ſpirit of our God.

2. COR. 8. The libertye of our Lorde Ieſus Chriſte is greate, whiche thoughe hee vvere rich, yet for our ſakes hee became poore, that vvee thorovve his pouertye might be made rich.

GALA. 2. If tightcouſneſſe come of the lavve,

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lavve, then died Christ in vayne. GAL. 3. Christe hath deliuered vs from the curse of the lavve, & vvas made accursed of vs. GALA. 5. Stand fast in the libertye wherwith Christe hath made vs free, and wrap not your selues agayne in the yoke of bondage.

Ye are gone quite from Christ, as many as are iustified by the lavve, and are fallen from grace. For vve looke in spirite to be iustified throvv faith. For in Iesu Ceriste neyther is circumcision any thing vvorth neyther vncircumcision, but faith vvhich by loue is mighty in operation.

God forbid that I should reioyce in any thing, but onely in the crosse, death, & passion of our Lord Iesus Christ.

Blessed be God the father of our Lorde Iesus Christ, which hath blessed vs vvyth all manner of spirituall blessinges in heauenly thinges by Christ.

EPH. 1. By Christe wee haue redemption thorowe his bloud, euen the forgeueneſſe

of ſinnes according to the riches of hys grace, vvhich he ſhed on his aboũdauntlye in all vviſedome and prudence.

EPHE. 2. God vvhiche is rich in mercye thorovv his great loue, vvhervvith he loued vs euen vvhen vve vver dead in ſine, hath quickened vs together in Chriſte (for by grace are ye ſaued) & hath rayſed vs vp together, & made vs ſit together in heauenly thinges thorovv Chriſt Ieſus.

By grace are ye made ſafe thorovv faith, & that not of your ſelues. For it is the gift of God, & commeth not of vvorkes, leaſt any man ſhould boaſt himſelfe.

VVe vvere ſtraungers and farre of, but novv vve are made nye by the bloude of Chriſt.

Chriſt is our peace.

EPHE. 3. By Chriſte Ieſu our Lorde are vve bounde to dravve nigh in the truſte vvhich vve haue by faith on him.

EPHE. 4. Crhiſte is aſcended vpon high, and hath led captiuitie captiue, and hath giuen

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giuen giftes vnto men.

COL.1. In Chriſte haue we redempty-on thorow his bloud, that is to ſaye, for-giuenes of ſinnes.

By Chriſte thorovve the bloude of his croſſe are all things recõciled to God the father and ſet at peace both in hea-uen and in earth.

TIM, 1. This is a true ſaying and by all meanes worthye to bee receiued, that Chriſt Ieſus came into this world to ſaue ſinners.

2.TIM .2. There is one God, and one Mediatour betwene God & man vvhich is the man Chtiſt Ieſus, vvhich gaue him-ſelfe a raunſome for all men.

TI.3. God hath not ſaued vs for the deds of righteouſnes which we haue wrought, but of his mercy hath he ſaued vs.

1.PET.1. VVee are not redemed vvith corruptible ſiluer and golde, from oure vaine cõuerſation, which wee receiued by the traditions of the father, but by the

precions bloud of Christe, as of a Lambe vndefiled and vvithout spot.

2.PET.2. Christe is the shepehearde and Bysshop of our soules.

1.IOHN. 1. The bloude of Iesus Christe Gods son, maketh vs cleane from al sin.

1.IOHN.2. If any man sin, we haue an aduocate with the father. Iesus Christ the righteous one, and he is a mercy stocke for our sinnes: not for our sinnes onely, but also for the sinnes of all the vvorld.

Our sinnes are forgiuen vs in the name of Christ.

1.IOHN.3. For this purpose appered the sonne of God to lose the workes of the deuill.

IOH. 4. In this appeareth the loue of God tovvardes vs, because that god sent his onely begotten sonne into the world that vve miget liue thorovv him. Herein is loue, not that wee loue God, but that he loued vs, and sent his sonne to bee a sacrifice for our sinnes.

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HEB. 2. Christe in his ovvne person hath purged our sinnes.

HEB. 2. Christe thorovve deathe put downe him that had rule ouer deathe, that is to say, the deuill. and hath made vs free from the daunger of bondage. In that Christe himselfe suffered and vvas tempted, he is able to succoure them that are tempted.

HEB. 5. VVe haue not an high priest which can not haue compassion on our infirmities, but was in all poyntes tempted like as vve are, but yet vvithout sinne. Let vs therfore go boldly vnto the seat of grace that we may receiue mercye & find grace to helpe in time of neede.

HEB. 7. Christe hath an euerlasting priesthoode. VVherefore hee is able also euer to saue them that come vnto God by him, forasmuch as he euer liueth to make intercession for vs.

HEB. 10. Christ being Byshoppe of good thinges to come, came by a greater and

a more perfect tabernacle, not made with handes, that is to say, not of this manner building neither bi the blud of Goates, & Calues, but by his owne bloud hee entred in, once for all into the holy place, and founde eternall redemption. For if the bloud of Oxen and Goates, and the ashes of an heyfer, when it vvas sprinckled purified vncleane, as touching the purifying of the flesh, hovv much more shall the bloud of Christ vvhich thorovve the eternall spirite, offered himselfe without spot to God, pourge your consciẽce frõ dead works, to serue the liuing God.

And for this cause he is the Mediatour of the nevve Testament, that thorovve death vvhich chaunced for the redemytion of those transgressions that vvere in the first Testament, they vvhiche vvere called mightie receiue the promise of eternall inheritaunce.

Christe novve in the end of the worlde hath appeared once for all, to put sin to

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light by the offering vp of him selfe.

HEB. 10. VVee are sanctified by the offering of the bodye of Iesu Christe once for all. VVith one offering hath Christe made perfecte for euer them that are sanctified.

APO. 1. Christ loued vs and vvashed vs from our sinnes in his ovvne bloud, and made vs kinges and prieſtes vnto God his father.

Christ liueth for euer more, & hath the keyes of hell and death.

APO. 17. Christ is Lord of Lordes, and King of Kings, and the that are on his side, are called, and are choſen, and faithfull.

Examples out of the newe Teſtament.

MATH. 3. Christ is that vvelbeloued ſon of God, for whoſe ſake the heauenly father is well pleaſed with man.

MATH. 18. Christe is that king, vvhich forgaue the ſeruaunt the ten thouſand talentes that he ought.

LVKE. 19.

LVKE. 10. Christ is that most louing Samaritan, vvhiche healed the vvounded man that vvas halfe dead.

LVKE. 15. Christe is that tender shepehearde whiche fetched home vnto the shepefolde euen vppon his shoulders the loste shepe.

Christ is that most gētle father whiche vvith so great ioye & vvith embracing armes, receyued home agayne the loste sonne.

Agaynst such as goe about to diswade the Christian people from the studying, reading, or hearing of Gods worde.

IF Sathan or any of his impes go about to disswade thee, and to plucke thy minde from studying, reading, or hearing Gods worde, that thou mayst walke in darkenesse and neuer come to the knowledge of the trueth leaste by this meanes thou shouldest be saued, lene not vnto him, but enarme thy self against his wicked temptations, with these scriptures following.

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Sentences out of the old Testament.

EXOD. 14. Thou shalt not tell thy sonne the same daye, and say, because of the which the Lorde did for me, vvhen I departed out of Egypt. Therefore shall be a signe vnto thee in thine hand, & a token of remembraunce before thine eyes, that the lawe of the Lorde may bee in thy mouth, hovv that the lord brought thee out of Egypt vvith a mighty hande.

NVM. 15. Speake to the Chyldren of Israell, and saye vnto them, that they make them gardes vppon the quarters of their garmentes amongest all your posterities, and put yellovv ribandes vpon the gardes in the quarters. And the gardes shall serue you, that ye may looke vpon them and remember all the commaundementes of the Lord, and do them, that ye order not your selues after the meaning of your ovvn heart, nor go a whoring after your ovvne eyes. Therefore shall yee remember, and doe all my commaundements,

ments,and be holy vnto your God.

DEV.2. Take heede to thy ſelfe nowe, and keepe well thy ſoule, that thou forget not the thinges whiche thyne eyes haue ſeene, and that they depart not out of thy heart all the dayes of thy life. And thou ſhalt teach them thy children & thy childers children.

DEV.9. Heare O Iſraell, the Lorde our god is one Lorde only. And thou ſhalt loue the Lord thy god, withal thy hearte, with all thy ſoule, and with all thy might. And theſe wordes whiche I cõmaunde thee this day,ſhalt thou take to hart,and ſhalt rehearſe them vnto thy children,& ſhalt talke of thẽ, when thou ſitteeſt in thine houſe & when thou walkeſt by the way,when thou lieſt downe,and whẽ thou riſeſt vp. And thou ſhalt bind them for a ſigne vppon thine hand, & they ſhalbe a token of remẽbrance before thine eyes and thou ſhalt write them vpõ the poſtes of thine houſe & vpon thy gates.

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DEV. 11. Ifye hearken vnto my commaundements, vvhiche I commaunde you this daye, that yee loue the Lorde your God, and ſerue hym vvith all your hearte, and vvith all your ſoule, then will I geue rayne vnto your lande in due ſeaſon, early & late that thou maiſt gather in thy corne, thy wine, and thine oyle, and I will geue graſſe vpon thy field for thy cattell, that ye may eate, and be filled. But beevvare that your hart be not diſceiued, that ye go aſide & ſerue other gods, and worſhip them & then the wrath of the Lord waxe whot vpon you, & he ſhut vp the heauen that there come no raine, and the earth giue not her encreaſe, and yee periſh ſhortly from the good land, which the Lord hath giuen you.

Put vp therefore theſe my wordes in your heartes, and in your ſoules, and binde them for aſigne vpon your handes, that they be a token of remembraunce before your eyes, and teach them your chileren,

children so that thou talke of them whe
thou sittest in thine house, or walkest b
the vvaye, vvhen thou lyest dovvne an
when thou risest vp, and write them vpo
the postes of thyne house, and vppo
the gates, that thou and thy chyldren ma
liue long in the land which the lord swa
vnto thy fathers to giue them as long a
the dayes of heauen endure vpon earth.

DEV. 32. Let my doctrine encrease a
rayne, and my speche flow as dooth th
dewe. Euen as the rayne vppon the gras
and the drops vpon the hearbe.

Take to heart all the wordes whiche
testifie vnto you this daye that you com-
maund your childrē to obserue & doe al
theſe wordes of this lavve. For it is no
vayne worde to you, but it is your lyfe, &
this word shall prolong your life.

IOSVA. 1. Bee strong and verye bolde
that thou mayest keepe and doe euery
thing according to the lawe that Moses
my seruant commanded thee.

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Turne not aſide from it neyther to the ght hand nor to the left, that thou mayſt deale vviſely whether ſo euer thou goeſt. And let not the booke of this lawe eparte out of thy mouth but exerciſe thy lfe therein day and night, that thou mai ſtkeepe and doe euery thing according, o it that is written therein.

Then ſhalt thou proſper in thy waies & eale wyſely. Lo I haue commaunded hee to be ſtrong & bolde. Feare not and ee not afrayde for thy Lorde thy God is with thee, wherſoeuer thou goeſt.

PSALM. 1. Bleſſed is the man that deliteth n the law of the Lord and exerciſeth him lfe in his lavve both day and night.

PSA. 2. Lay hand on learning leſt the lord e angry, & ſo ye periſh frō the right way.

PSA. 18. The lavve of the Lord is pure it urneth ſoules. The witneſſe of the lord is faithfull, it geueth wiſedome euen vnto babes.

The ſtatutes of the Lord are right, they

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reioyce the heart, the commaundement of the Lorde is bright, and lighteneth the eyes.

The feare of the Lorde is holye, it endureth foreuer, the iudgementes of the Lord are true and righteous altogether, they are more pleasaunt and worthye, more to be desired then golde and precious stone, yea they be sweeter then the hony and the hony combe.

PSAL.85. The Lorde shall tell in the Scriptures of the people and of those Princes that were in her.

PSALM.113. Blessed is the man vvhom thou hast nurtured, O Lorde, and taught him thy lavv.

PSALM.117. Hee hath sent his vvorde and healed them & deliuered them, from their destructions.

PSAL.117. Blessed are they that serche his testimonies, and seeke after him wyth theyr vvhole hearte.

Thou hast giuen strait charge that thy

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thy commaundementes ſhould bee kept. Oh that my wayes vvere ſtabliſhed to kepe thy ſtatutes, then ſhoulde not I bee confounded while I haue reſpecte vnto al thy commaundements.

VVherewith all, ſhall a young man clenſe his vvay? Verelye by ruling him ſelfe according to thy vvorde. VVith my whole hearte haue I ſought thee, Oh let me not goe wrong out of thy commaundements.

Thy worde haue I hid within my hearte that I ſhould not ſinne agaynſt thee.

Thou rebukeſt the proude, curſed are they that depart frō thy cōmandements.

In thy teſtimonies is my delite, yea thy ſtatutes are my counſellers.

Teache me O Lorde, the way of thy ſtatutes, & I ſhall keepe it vnto the end. Oh giue me vnderſtanding and I ſhall keepe thy law, yea I ſhall kepe it with my whole heart.

Leade me in the path of thy commaun-

dementes, for that is my desire. Encline my heart vnto thy testimonies and not vnto couetousnes.

The lawe of thy mouth is better vnto me, then thousands of gold and siluer.

The wicked men haue tolde me tales but nothing agreable to thy lawe. For all thy commandementes are true, yet haue the vngodly persecuted me.

If my desire were not in thy law, I should perish in my trouble.

Oh how sweete are thy wordes vnto my throte, yea, more then honye is vnto my mouth. Thy worde is a lanterne vnto my feete, and a light vnto my path.

It is hye time for thee O Lorde to laye to thine hand, for they haue destroyed thy law. For I loue thy commaundements aboue gold and precious stone.

The preaching of thy word giueth sight, yea and bringeth forth vnderstanding euen vnto the very babes.

Yea the is farre from the vngodly for they

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they regarde not thy ſtatutes. But greate is the peace that they haue whiche loue thy law, and they are not offended at it.

PROVER. 2. My ſonne, if thou wilt receiue my woordes, and keepe my commaundementes by thee, that thyne eare may harken vnto wiſedome, applye thine hart then to vnderſtanding. For if thou crieſt after wiſedome, & calleſt for knowledge, if thou ſekeſt after her as after mony, and diggeſt for her as for treaſure then ſhalt thou vnderſtande the feare of the Lorde and finde the knowledge of God. For it is the Lorde that giueth wiſedome, out of his mouth commeth knowledge and vnderſtanding. He preſerueth the welfare of the righteous, & defendeth them that walke innocently, he keepeth them in the right path, and preſerueth the way of the ſaintes? Thē ſhalt thou vnderſtād righteouſneſſe, iudgement, & equity, ye & euery good path. If wiſedome enter into thine hart, and thy ſoule delight in know-

ledge, then ſhall counſell preſerue thee, and vnderſtanding ſhall keepe thee. That thou mayeſt bedeliuered from the euill way, and from the man that ſpeaketh froward thinges, from ſuche as leeue the high ſtreete and walke in the way of darknes, which reioyce in doing euill, and delite in wicked thinges whoſe wayes are croked, and their pathes ſlanderous. That thou mayeſt be deliuered alſo from the ſtraunge woman, and from hir that is not thine owne which giueth ſweete wordes, forſaketh the huſband of hir youth, and forgetteth the couenaunte of hir God. For hir houſe is enclyned vnto death, & hir pathes vnto hell. All they that goe in vnto her come not agayne, nother take they hold of the way of life. That thou mayeſt walke in the good way, and keepe the pathes of the righteous. For the iuſte ſhall dvvell in the lande, and the innocents ſhal remayne in it: but the vngodly ſhal be roted out of the land, and the wic-

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ked doers ſhell be taken out of it.

PROV. 3. Bleſſed is that man that findeth wiſedom & obteyneth vnderſtanding, for the getting of it is better then anye merchandiſe of ſiluer, & the profit of it is better thē gold. VViſedōe is more worth thē precious ſtones, & al the things that thou canſt deſire, are not to be compared vnto hir. Vpon hir right hand is long life, and vppon hir left hande is riches, and honor. Her wayes are pleaſaunt wayes, & all her pathes are peaceable. She is a tree of life to them that lay hold vpon her, and bleſſed are they that kepe her faſt. My ſon let not theſe thinges depart from thine eyes, but kepe my law and counſell, ſo ſhall it be life vnto thy ſoule and grace vnto thy mouth.

Then ſhalt thou walke fafely in thy way and thy fote ſhal not ſtumble. If thou ſlepeſt, thou ſhalt not be afrayde, but ſhalt take thy reſt, & ſlepe ſwetely. Thou ſhalt not neede to be afrayd of any ſoden fear.

neither for the violent rushing in of the vngodly when it commeth.

For the Lord shal be be side thee, & kepe thy fote that thou be not taken. PRO. 4. Let thine heart receiue my wordes, keepe my cõmandements and thou shalt liue.

Get thee wysedome, get thee vnderstanding, forget not the wordes of my mouth, and shrinke not from them. Forsake her not, and shee shall preserue thee, loue her, & shee shall kepe thee. The chief point of wisedom is, that thou willingli to obtayne wisedom, & before al thy goods to get vnderstãding. Make much of her, & she shal promote thee, yea, if thou embracest her, she shal bridg thee vnto honour. She shal make thee a gracious head and garnish thee with the crowne of glory. Here my sonne, & receiue my words, that the yeres of thy life may be many: I will shewe the way of wisedom & lead thee in the right paths. So that, if thou goest therin, ther shall no straitnes hinder thee: and

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when thou runneſt thou ſhalte not fall. Take faſt hold of doctrine, let her not go, kepe her, for ſhe is thy life.

PROVER. 6. The commaundement is a lanterne, and the lavve is a lighte, and the way of life.

PROVER. 19. VVhere no knowledge of gods vvord is, the ſoule is not vvell.

PROV. 14. Applye thy heart vnto learning, and thine eare to the wordes of knovvledge.

PRO. 28. He that turneth avvay his eare from hearing the lavv, his prayer ſh allbe abhorred.

PRO. 29. VVhen the preaching of Gods word fayleth, then periſheth the people.

PRO. 30. Eueri word of god is pure & clea yea, it is a ſhield to thē that truſt in it.

SAP. 13. Vaine are all thoſe mē, in whom no knowledge of God is.

SAP. 16. Neither herbe nor emplaſture hath healed them, but thy worde O Lord, which healeth all thinges.

ECCL. 1. The fountayne of wisdome is the word of God.

ECCLE. 5. Be meke and lovvlye to heare the worde of God, that thou mayest vnderstand, aud bring foorth a wise and true aunswere.

ECCLE. 7. Haue all thy pleasure in the commandements of God, & in his lawes be thou most of all occupied, and he shall giue the an heert, and a desire of wisedom shall be giuen thee.

ECCL. 16. Be not slacke to beleeue the word of God.

ECCL. 21. Learniug is a precious iewell to a vvise man.

ECCL. 23. Nothing is better then the feare of God, and nothing is svveter then to haue a respect to the cõmaundements of the Lorde.

ESAY. 5. My people is led captiue because they haue no knowledge.

They haue cast avvaye the lavve of the Lord of hostes, and the word of the holye

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ne of Israell, haue they blasphemed.

Therfore is the vvrath of the lord whot gaynst his people, and he will stretch out his haud, and destroy them.

ESAY. 8. Make haste vnto the lavve and vitnesse. If they speak not according to this worde, they shall not haue the morning light.

ESA. 55. All ye that are a thirst, come vnto the waters, and ye that haue no mony, make hast, bye & eate, Come I say, bye without mony, & without anye exchaunge, wyne & milke. VVhy lay ye out your mony for that that is not breade in deede, and spend your labour about that that shall neuer satisfie you. Here me, here I say, and eate that which is good, that ye may be well liking. Giue eare and come vnto me, heare me I saye, and your soule shall liue.

As rayne and snow commeth down frō heauē & returneth not thither againe but watreth the earth, & maketh it to bud, &

bring

bring foorthe the fruite, so that it giueth seede to the sowwer, & bread to the eater, so shall my worde be, that shall come out of my mouth.

It shall not returne vnto me voyde, but shall do vvhatsoeuer I will, & prosper in them, to whome I send it.

IER. 9. Let not the wise mā reioyce in his wisedom: nor the strōg man in his strēgth, nor yet the rich man glorye in his riches, but let him that reioyceth, reioyce in this thing that hee knowwe mee, that I am the Lord which do mercy, iudgement & righteousnes in the earth.

IER. 26. VVithdrawv not the word from the people, if peraduenture they heare & turne from their vvicked waye so that it may repent me of the euill which I haue determined to do vnto them for the maliciousnes of their counsels.

Baruc. 3. Here Israell the commaundements of life, giue eare that thou mayest become vvyse. How chaunced it O Israell

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Israell, that thou art in the lande of thyne enemies? Thou arte vvorne out in a straunge lande, thou arte defiled with the deade. Thou art reputed with them that go dovvne vnto Hell. Thou hast forsaken the fountaine of wisedome. For if thou hadest walked in the waye of GOD, vndoubtedly thou haddest dwelt in rest vpon the earth: Learne therfore where vvisedome is, and vvere vnderstanding is that thou mayest also knovv wher continuaunce of lyfe is, and all thinges necessary for to maintayne the same, agayne vvhere the lighte of the eyes and peace is.

BARVC. 4. This is the booke of the commaundements, and the lavve which abydeth for euer. All that keepe it, shal come vnto life, but they that forsake it shal cõe vnto death.

AMO. 8. Beholde the day is come, saythe the Lord that I vvill cast an hunger vpon the earth, nether hunger of bread, nor the

thirst

thirst of water, but of hearing the word of the Lord. And they shall go from sea to sea, and walke about from the South to the East, seeking the vvorde of the Lorde, and yet shall they not find it.

Examples out of the olde Testament.

EXOD. 21. God the Father vvrote the lawe of the tenne commaundements in tables of stond with his finger, and commaũded Moses, to declare them vnto the people.

DEV. 4. The people are commaunded of God not onely to reade his holy law, but also diligenlty to exercise themselues in the meditation thereof so long as they liue, and to teache it their children, yea to talke of it, both in their house, and when they go abroad, and to vvrite it vpon the thrasholdes, dores, and postes of theyr houses, that it may be euer in their sight. For man shall not liue with breade alone, but vvith euery vvord that proceedeth from the mouth of God.

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DEV. 17. A king is commaunded to read the boke of the lavve of the Lorde all the dayes of his life, that he may feare the Lord his God.

IOSVA. 1. Ioſua vvas commaunded that the booke of the Lords lawe ſhoude not depart from his mouth, but that he ſhold ſtudy in it dai & night, that he might kepe and doe al thinges that are witten in that booke.

I. REG. 15. King Saul vvas caſt dovvne fró his royal eſtate, becauſe he vvas negligent and diſobedient to the lavv of god.

I. PA. 29. VVhen Dauid lay on his deth bedde, he ſayde to Salomon: Thou ſhalt proſper and come to greate renoune if thou keepeſt the commaundementes and ordinaunces, vvhith the Lord commanded Moſes.

2. PA. 23. Ioas, vvhen he vvas crovvned in the temple, had the lavv of the lord deliuered vnto his hands, that he ſhould kepe & maintain the ſame. 2. PA. 27. Ioſaphat that vvalked

vvalked in the commaundements of the Lorde and loued Gods word so entirely, that he sent his Princes, Leuites, & priests to teach in all partes of Iuda, whiche had the booke of the Lords lavv with thē, & went about in all the citit of Iuda, and taught the people.

2. PA. 29. Ezechias diligently vvalked in the lavv of the lord, pnrged his realme of al Idolatry, set vp againe the true vvorshipping of God, & exhorted all his subiects to folovv the lavv of their lord god.

2. PARA. 34. Iosias the moste godly King which vvalked so purely in the vvayes of the Lord, that he declyned neither on the right hande nor on the left., vvhen the booke of the lavve vvas deliuered vnto him, did n otonely cause the booke to be red before him, but he him selfe also red it before all his people, both small and greate, and (all Idolatry destroyed) restored the true religion to his kingdome.

2. ESD. 8. Esdras red the lawe of the Lord,

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playnely and distinctly to the people, and they gaue very earnest and diligent attendaunce to the hearing of it.

DANI. 13. Susan from her infancy, was so diligentlye brought vp of her parentes in the lavve of God, that she dyd not onlye feare God but also choſed rather to be ſtoned vnto death then she vvoulde once transgresse the lavve of God by committing adultry.

Sentences out of the new Testament.

MAT. 4. Man ſhall not liue with bread alone, but vvith euery vvord that cõmeth out of the mouth of God.

MA. 24. Verely, verely, I say vnto you, this age ſhall not paſſe, til all theſe thinges bee done. Heauen & earth ſhall paſſe avvaye but my vvordes ſhall not paſſe avvay.

LV. 11. Bleſſed are they that heare the vvord of God, and kepe it.

LVK. 13. Bleſſed is he that eateth breade in the kingdome of God.

LV. 16. They haue Moſes & the prophets

let

let thē heare them. If they heare not Moyſes and the Prophets neither vvil they beleue though one ſhould riſe frō the dead.

1OHN. 3. This is condemnation, that light is come into the vvorlde, & the men loued darkneſſe more then light, bycauſe theyr vvorkes vvere euill. For euery man that doeth euill hateth the light, neither commeth he to the lighte, leaſt his vvorks ſhould be reproued, but hee that dooth truth commeth to light that his deedes might be knovvn, hovv they are vvrought in God.

1OHN. 5. Searche the Scriptures for yee thinke to haue eternall life in them, and theſe are they whiche teſtifie of me, neyther vvyll ye come vnto me that ye may haue lyfe. 1OH .6. The vvordes that I ſpake vnto you are ſpirite and life, Lorde to VVhom ſhall vve goe? Thou haſt the vvordes of euerlaſting life.

1OON. 8. Hee that is of God heareth the vvord of God. But ye heare not becauſe

yee

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ye are not of God. If a man kepeth my vvord he ſhall neuer ſee death.

IOH. 10. My ſhepe heare my voyce, and I knovve them, & they follovve me, and I geue them euerlaſtidg life.

IOH. 12. VValke vvhile ye haue light, leſt darkenes ouervvhelme you. He that vvalketh in darkenes knovveth not vvhether he goeth, vvhile yee haue lighte beleue in the light: that ye may be children of light.

IOHN. 14. Hee that hath my preceptes and kepet hthem, hee it is that loueth me. If any man loueth me, he vvill keepe my vvord, and my father vvill loue him, and vve ſhall come to him, and dvvell vvith him.

IOH. 17. This is euerlaſting life euen to knovve the alone true God and vvhom thou haſt ſent Ieſus Chriſt.

IOH. 18. Euery one that is of the truthe heareth my voyce,

ROM. 1. The Goſpell of Chriſt is the povver of God vnto ſaluation, for ſo manye

as beleeue.

RO. 1. Except the lorde of hoſtes had left vnto vs ſeede, that is his moſte bleſſed word, we had bine as Sodom, and might wel haue bene likened to Gomorra.

RO. 10. Fayth commeth by hearing, and hearing by the word of God.

RO. 15. VVhatſoeuer things are written afore time are written for our learning, that we thorow pacience & cõfort of the Scriptures might haue hope. 1. COR 1. The word of the Croſſe, is to them that periſh, foliſhnes, but to vs that obtaine ſaluation it is the povver of God.

2. COR. 4. If the Goſpel of Chriſt be yet hyd, it is hyd among them thar are loſt, in whom the god of this vvorld hath blynded the minds of thẽ which beleeue not, leſt the light of the glorious Goſpell of Chriſt, which is the image of god, ſhoulde not ſhin vnto thẽ. Let the word of Chriſt dwel in you richly with al wiſedõe. Teach and moniſh one an other.

Quench

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Quench not the ſpirite. Deſpiſe not the ſtudies and preachinges of the holy ſcripture. Proue all things, and that is good, holde faſte.

1. TIM. 2. God will all men to be ſaued, & cõme vnto the knovvledge of the truthe.

1. TIM 4. Giue thy mind to reading exhortation and doctrine, cõtinue in theſe thinges.

2. TIMO. 3. Continue in reading the holy ſcripture, vvhiche is able to make thee vviſe vnto ſaluatton, thorovv faith which is in Chriſt Ieſus: For all ſcripture giuen by inſpiration of God, is profitable to teach, to improue, to amend, and to inſtruct in righteouſneſſe, that the man of God may be perfecte and prepared to all good workes.

The word of God is liuiſh and mighty in operation, and ſharper then any two edged ſword.

HEB. 4. Lay apart all filthineſſe, all ſuperfluitie of maliciouſneſſe, and receiue vvyth

meekeneſſe, the vvoorde that is grafred in you, whiche is able to ſaue your ſoules. And ſee ye bee doers of the worde & not hearers onely, diſceauing your ſelues. For if any heare the worde and do it not, he is like to a man that beholdeth his bodely face in a glaſſe: For as ſoone as hee hath looked on him ſelfe hee goeth his vvaye, and forgetteth forthwith vvhat his faſhion was. But who ſo looketh in the perfect lavv of libertey, & cõtinueth ther in (if he be not a forgetfull hearer, but a doer of the worke) the ſame ſhall be happy in his deede.

1. PET. 2. Laye aſide all malice and gile, and diſſimulation and enuy, and al backe biting & as newe borne babes deſire that milk, not of the body, but of the mynde, which is vvithout corruption that ye may grow therein.

2. PET. 1. VVe haue a right ſure word of prophecy: whereũto if ye take hede as vnto a light that ſhineth in a dark place, yee

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do wel vntil the day davvn & the day ſtar ariſe in our heartes. So that ye firſt knovve this, that no prophecy in the ſcripture hath any priuate interpretation. For the ſcripture came neuer by the vvill of man, but holy men of God ſpake as they were moued by the holy Ghoſt.

2. IOHN. 1. VVhoſoeuer tranſgreſſeth & abideth not in the doctrine of Chriſt, hath not god. He that endureth in the doctrine of Chriſt, hath both the father & the ſon. If there come any to you, and bring not this learning, him receaue not to houſe, neythet once bidde him Godſpeede, for he that biddeth him God ſpeede is partaker of his euil dedes.

APOC. 1. Bleſſed is he that readeth & heareth the words of the prophecy, & kepeth theſe things that are written therein.

APOCA. 22. Bieſſed is he that keepeth the words of the Prophtſie of this booke.

Examples out of the newe Teſtament.

LVK. 6. The people preſſed ſo greatly

vpon Christ to heare the worde of God, that he vvas compelled to enter into a ship and so to teach them.

LVK. 10. Mary the sister of Martha, sat at Iesus feete & heard his preaching. And whē Martha being greatly cōbred about much seruing & other vvorldly businesse, said to Christ: Maister dost thou not care that my sister hath left me to minister alone. Bed her therefore that she help me. He said: Martha, Martha, thou carest and art troubled, about many things, but one thing is needefull. Mary hath chosen her that good part, which shall not bee taken avvay frō her. LVK. 16. VVhā Christ preached in the tēple, all the people did hang of his mouth, hearing him.

ACT. 2. Peter turned three thousande at one of his sermons.

ACT. 7. The Enuch chamberlain, and of great authoritie vvith Candace, Queene of the Ethiopians, reade the Prophet Esaye, sitting in his Charet, to whom the holy

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holy ghoſt ſent Phil. VVhich did both expound the ſcripturs vnto him & alſo baptiſed him. So deare are they to god which delight in reading of his holy vvord.

ACT. 17. The nobleſt of birth among thē of Theſſalōia, vvhich receiuedthe vvord vvith all diligence of mind ſearcheth the ſcriptures dayly, vvhether thoſe thinges vvere euen ſo as Paule and Silas preached

ACT. 18. Appollos vvas an eloquent mā and mightye in the Scriptures. He vvas informed in the vvaye of the Lorde, and he ſpake feruentlye in the ſpirite, and taught diligently the things of the lorde, and yet knevve he but the baptiſme and doctride of Iohn onely, whom vvhen Aquila & Priſcilla his vviſe being laye parſons, had hard they toake hym vnto thē, expounded vnto him the vvaye of God more perfectly, inſomuch that aftervvard he mightely ouercame the Ievves & that openly, ſhevving by the Scriptures that Ieſus vvas Chriſt.

ACC. 21. Phil. the Euaungelist, & preacher of the gospel, had four daughters excellently learned in the holy Scriptures.

2. TIM. 3. Timothe was brought vp in the holy scriptures frō his yonng age.

Against strange reilgion or newe found worshipping of God.

IF thu be moued unto strange religion or newe found worshippyng of God eyther by sathan, by the Pope, or by any subtile hipocrit, looke that thou by no meanes doest leane vnto their wicked mocions, but rather valiantly withstand them, with these sentences & examples of the holy scriptures.

Sentences out of the old Testament.

DEV. 15. Here Israell, your Lord God is one God. Thou shalt loue thy Lord God with all thy heart, with all thy soule, and with all thy strength. Thou shalt feare thy Lord God and serue him alone.

DEV. 6. And nowe Israell, what doth the Lord thy God require of thee but that thou fearest the Lorde thy God, & walke in his vvayes, and loue him, and serue the Lord thy God, with all thy heart, & with all thy soule and keepe the commaudde-

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nentes of the Lorde.

GEN. 13. Do that vvhich is pleſaũt in the ſight of the Lord thy God. Sacrifice to the Lorde the ſacrifice of righteouſneſſe, and truſt in him.

PSALM. 5. I vvyll not reproue thee in thy ſacrifices, ſayth the Lorde, for I am ful of burnt offeringes. Offer to God the ſacrifice of prayſe, and paye to the moſt hieſt thy vovves. Cal on me in the day of trouble, and I vvill deliuer thee, and thou ſhalt honour me.

PSA. 81. Heare, O my people, I vvill giue thee a charge O Iſrael, if thou vvilt heare me, there ſhall be no ſtrange nor nevve founde God in thee, neyther ſhalt thou vvorſhip any foraine God. For I am the Lord thy God, vvhich brought thee out of the land of Egypt. To doe mercye and iudgement pleaſeth the Lorde more than ſacrifice. A ſacrifice vvel pleſing to the Lord is to attend to his commaundemẽts and to departe from all iniquities and

vnrighte

vnrighteousnesse.

ESAY.1. VVhat shall I doe vvith all these your sacrifices, sayth the Lord, I am ful of them. The burnt offeringes of vveathers and fatlinges, the bloude of calues, Lambes & Goates I vvill none of them. VVhen ye come before my sight, vvho required these thinges of your handes, that yee shoulde vvalke in my courtes? Bring me no more sacrifice on this manner, in vain your sensing is abhomenation vnto me. The feasts of the nevv Moone, and the Sabothes & other holy dayes I cannot abide. Your cõgregatiõs are vvicked. Your Kalendes and your solemne feastes, my soule hateth. I am euen vveary of them. It greeueth me to the heart for to suffer them. VVhen ye shall pray many prayers, I vvyll not heare you. For your handes are full of bloud. Be ye washed and cleane. Take away your euill thoughtes frõ my eyes. Cease to do euill, learne to do vvell. Seke iudgement, helpe

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the poore oppreſſed, be fauourable to the fatherleſſe, defende the vviddowe, & then come & proue me, ſayth the Lord. If your ſinnes be as red as ſcarlet, yet ſhall they be made as white as ſnow, and if they be made like purple, yet ſhall they bee made as vvhite as vvolle. If that thy vvyll be contented and heare mee, yee ſhall eate the good fruites of the earth If that yee wil not, but plucke mee vnto anger, the ſword ſhall deuour you, for the mouthe of the lorde hath ſpokē it. Put your burnt offrings to your ſacrifices & eate the fleſh For when I brought your fathers out of the land of Egypt, I ſpake not one worde vnto thē of burnt offeringes & ſacrifices, but this I commaunded them, ſaying: here my voyce, & I ſhall be your God, and ye ſhall be my people. See ye walke in all the wayes that I haue commaunded you that ye may proſper.

I hate and vtterlye defye your holye dayes, and vvhere as ye fence mee vvhen yee

yee come togither, I vvill not except it. And though ye offer me burnt offerings, yet vvill not I receiue your giftes. Avvay from me vvith the noyſe of thy ſonges, for I cannot abyde the hearing of thy playing at the Organs Prouide that equitie may followv as the vvater, and righteouſnes as a mighty ſtreame, for in theſe thinges haue I delight and pleaſure ſaith the Lorde.

OSE. 6. I vvill mercy and no ſacrifice, ſayeth the lord, & the knovvledge of god do I ſet more by, then burnt offeringes.

MICH. 6. VVhat ſhall I offer vvorthy the Lord? Shall I bovve my knee to the hye God? Shall I offer vnto him burnt ſacrifices and calues of a yeere olde? May the Lorde be pleaſed vvith a thouſand fatte vveathers? Or vvith manye thouſands of luſty Goates? Shall I giue my firſt begotten for my vvickednes? Euen the fruite of my vvombe for the ſinne of myſoule. I vvil ſhevv thee (O man) what is good and

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vvhat the Lorde requireth of thee: verely to doe iudgement, to loue mercy, & carefully to vvalke with thy God.

3. REGV. 18. Hovv long vvill ye halte on both partes. If the Lord be God, follovve him. If Baall be God follovv him.

Examples out the olde Teſtament.

LEVIT. 10. Nadab, and Abihu of a good entent offered inceiſe to the Lord, vvith ſtraunge fyre, yet for altheyr good zeale, they vvere conſumed vvith fyre, ſo that they died before the Lorde

1. REG. 13. King Saule thoughte that he had done great vvorſhip vnto God, vvhē in the abſēce of Samuel he offered burnt offrings, but Samuel ſaid vnto him, thou haſt done foliſhly, neither haſt thou kept the commaundementes of the Lorde thy God vvhich I commaunded thee.

2. REG. 15. Saule alſo of a good zele cōtrary to the commaundement of GOD ſpared Agag the King of Amelech aliue, vvith the beſt and fatteſt flocks of ſheepe, Oxen, &c.

Oxen.&c. pretending that hee reserued them for to offer vnto the Lorde, But Samuel sayde vnto him, forasmuche as thou hast cast avvay the worde of the Lord, the Lorde hath caste avvay thee that thou bee no more King. VVilleth the Lorde burnt offringes and sacrifices and not rather that it may bee obeyed vnto his worde? Obedience is better the sacrifices, and to geue eare to the Lordes commaundement, is more then to offer the fat of vveathers.

1. REGV. 6. Oza thoughte that hee had done god high seruice when he stayed the Arke of God in the vvayn being in ieopardy of falling, but yet vvas the Lorde angry with him, because he touched it cõtrary to his worde, in somuch that he was striken and sodenly died.

2. PAR. 26. King Ozias tooke vpon him to burne incense vnto the lorde, thinking that by this meaes he should highly please God, but for al his pretensed holines hee

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was ſtriken vvith leaproſy, and ſo being caſt out of the houſe of the Lord he continued a Leper euen vnto his death.

Sentences out of the newe Teſtament

MATH. 15. Theſe people dravve nie vnto me with their mouthes, and honour mee vvith their lipes, but their hart is far from me. Beholde they worſhip me in vayne, teaching doctrine euen the commaundements of men.

MA. 23. VVo be vnto you ye Scribes and Phariſes, ye very Ipocrites, whiche deuour widdovves houſes vnder the pretẽce of long prayer, ye ſhal therfore receaue the more greuous damnation.

LVK. 1. God hath deliuered vs from the hand of our enemies, that vve ſhold ſerue him in holines and righteouſneſſe all the dayes of our lyfe.

IOHN. 4. The houre commeth & now it is when true vvorſhippers ſhall vvorſhip the father in ſpirite & truth, for the father ſeeketh ſuch, that ſhould vvorſhip him.

God

God is a ſpirite, and they that vvorſhyp him muſt vvorſhip him in ſpirite & truth.

IOHN. 16. The time ſhall come, that vvhoſoeuer killeth you, ſhall thinke that they doe vnto God an hye good ſeruice.

RO. 1. God is my vvitnes vvhom I ſerue in my ſpirite.

EPHE. 5. Be ye fulfilled vvith the ſpirite, ſpeaking vvith your ſelues in pſalmes & himnes & ſpirituall ſonges, & making melody to the Lorde in your heartes, geuing thankes alvvayes for all thinges vnto god in the name of the Lord Ieſus Chriſt.

TIM. 1. Vnto God King euerlaſting, immortal, inuiſible and vviſe, only, be all honour aud glory for euer and euer.

Examples out of the newe Teſtament.

IOHN. 5. Our ſauiour Chriſt vvhan he liued in this vvorlde did all thinges according to his heauenlye fathers commaundements as he himſelfe ſaythe, as my father hath giuen me commaundement ſo doe I, this did he to giue vs example that

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In matters of religion we ſhould attempt nothing as a due ſeruice vnto God but that onelye, which we haue learned out of his holy word.

The Apoſtles of Chriſte whiche bothe taught & wrought that onely, which they had receiued of their Lorde and Maiſter Ieſus Chriſt.

IOH. 7. Of theſe aforeſayd ſcriptures and hiſtories, maieſt thou learn that god is not worſhipped as carnal reaſon and fleſhly wiſedom imagineth and preſcribeth, but as God by his holy worde biddeth, appointeth, and commaundeth. A chriſten man ought to followe Chriſtes ſteps and to walke as he hath walked.

Againſt mens traditions and vnwritten vereties.

IF Sathan or any of his ympes vnto the derogatio of God glory, ſhall at any time tempt thee with mans traditions or vnwritten vereties, for to giue no leſſe credit vnto them, than vnto the word of god, auoyde him with theſe ſcriptures.

Sentences out of the olde Teſtament.

DEV. 4. Ye ſhall not ad vnto the vvorde that I ſpeake, nor take ought from it.

Ye ſhall not turne vnto the right hande, nor vnto the left hande, but by the vvaye that the Lord your God hath commaunded you, ye ſhall vvalke: that ye may liue and haue good lucke.

DEV. 6 Keepe the commanndementes of the lord thy God, & the teſtimonies and ceremonies, which he hath commaunded thee, & do that which is pleaſaunt & good in the Lords ſight, that thou maieſt haue goodlucke.

DEV. 12. That I commaunde thee, doe that onely, neither put to any thing nor take ought avvay.

PROV. 20. Put nothing to his vvordes, leaſt thou be reproued and found alyer.

VVo be vnto them that call euell good and good euell, which make darkeneſſe light, and light darkenes, that make ſower ſvveeter and ſweete ſovver.

ESA. 5. VVo be to them that are vviſe in

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their ovvne ſight, and thinke themſelues to haue vnderſtanding,

ESA. 10. VVo be vnto you that make vnrighteous lawes, and deuiſe thinges vvhich be to hard for to be kept, vvhere thorovv the poore are oppreſſed on euery ſide & the innocents of my people are thervvith robbed of iudgement.

ESA. 30. VVo be to thoſe ſhrinking children, ſayth the lord, which ſeke counſell, but not at me: which take a web in hand, but not after my wil that they may heape one ſinne vpon another.

ESA. 55. Thus ſaith the lord, my thoghts are not your thoghtes, & your wayes are not my waies, but as far as the heauens are hier thē the earth, ſo far do my vvayes exceede yours, and my thoughtes your thoughts. Your lips ſpeak leaſings, & your tongue ſetteth out vvickednes.

ESA. 59. No man regardeth righteouſnes, and no man iudgeth truly. Euery man hopeth in vaine things & immagineth diſ

ceit, conceiueth wickednes, and bringeth foorth euill. They breede Cockeatryces Egges, & weaue the ſpiders web. VVhoſoeuer eateth of their Egges, dieth, but if one tread vpon thē there commeth vp a Serpent. Their web maketh no cloth and they may not couer them with their labours? Their dedes are the dedes of wickednes, & the worke of robbery is in their handes: their feete runne to euill, and they make haſt to ſhed innocent bloud. Their couſels are wicked counſels, hate and deſtruction is in their vvayes, but the waye of peace they knovv not. In their goings is no equitie, their wayes are ſo croked, that vvho ſo goeth therein, knoweth nothing of peace.

IER. 2. My people hath committed two great euils. They haue forſaken mee the fountaine of liuing waters, & digged thē pits, pits I ſay that are broken, & can hold no water.

IE. 7. Take hede ſaith the lord ye truſt in couſels

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counsels that begile and do you no good.

IE.23. Heare not the words of the Prophete, that preach their owne dreames.

EZECH.18. Heare O yee house of Israell, saith the lord. Is not my waye right or are not your wayes rather wicked.

EZECHI. 33. The children of thy people, saye tushe, the waye of the Lorde is not right, where as theyr way is rather vnright.

Examples out of the olde Testament.

3.REG. 12. Ieroboam King of Israell, contrary to Gods word, made to calues of Golde and sette them vp to be worshipped of people as their Gods, but both he and his posteritie were greuously punished for it.

Howe greuously God punished all suche as broughte in straunge worshippinges of God or anye matters concerning Idolatrye, or oughte els contrarye to the woorde of God, although the authors of them made the symple people to beleeue

that they vvere vereties, althoughe vnvvritte as the Papiſtes doe novve a dayes, the holye Scriptures in diuers places doe euidently ſhevv, namely in the bookes of the kinges, and of the Chronicles.

Sentences out of the new Teſtament.

MA. 5. Except your righteouſneſſe dooth excede the righteouſnes of the Scribes and Phariſes yee can not enter into the kingdome of heauen.

MA. 7. Bevvare of falſe prophets whiche come vnto you in ſhepes clothing, & inwardly are rauening vvolfs.

MA. 15. VVhy do ye tranſgreſſe the commaundement of God for your traditions.

MAT 15. Euery plant that my heauenly father hath not planted, ſhalbe plucked vp by the rootes.

MA. 17. This is my welbeloued ſonne, in whom I am vvell pleeſed, heare ye him.

MA 28. Teach them to keepe all things that I haue commaunded you.

MAR. 7. Ye leaue the commaundement of

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of God and maintayne your owvne constitutions, while ye do caſt aſide the commaundement of God, to kepe your owne traditions.

IOHN. 3. If ye abyde in my vvord, ye are my Diſciples in deede, and ye ſhall know the truteh, and the truthe ſhal make you free.

He that is of God, heareth the words of God.

IOH. 10. My ſheppe heare my voice and I know them and they followv me, neither ſhall they at any time periſh, nor yet ſhall any man pluck them out of my hande.

IOHN. 14. He that hath my commaundements and keepe them, he it is that loueth me, if any man loueth me, hee vvill keepe my vvordes.

IOHN. 15. If yee keepe my commaundementes, ye ſhall abide in my lavve.

Ye are my friends, if ye do thoſe thinges that I command you.

IOHN. 19. Euerye one that is of the

truth heareth my voyce.

ROM.15. I dare not ſpeak of any of theſe things, that Chriſt hath not wrought by me.

I beſech you brethren, marke them that make diuiſion and giue occaſions of euil, contrary to the doctrine that ye haue learned, and avoyde them. For they thar are ſuch ſerue not the Lorde Ieſu Chriſte, but their owne bellies, and with ſwete preachinges and flattering words deceiue the hearts of the ſimple.

ROM.15. Thoughe wee our ſelues or an Angel frō heauen, preach any other goſpell to you thē that which we haue preached vnto you, holde him accurſed. As I ſaid before ſo ſay I now again, if any man preach any other thing vnto you thē that you haue receiued, hold him accurſed.

GAL.3. Though it be but a mans teſtament, yet no man diſpiſeth it, or addeth any thing thereto, vvhen it is once alowed. How much more ought nothing to

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be added to the Teſtament of the moſte high God, nor yet be taken from it?

EPHE. 5. Bee no more children from hencefoorth vvandring and carryed with euery vvind of doctrine, by the vvylines of men & craftes, vvherby they lay await for vs to deceyue vs, but let vs follovv the truth in loue, and in all thinges grovve in him, vvhich is thy head, that is to ſaye Chriſt.

1. TIM. 4. Caſte awaye vngodly and olde wiues fables. Execriſe thy ſelfe vnto godlineſſe.

1. TIM. 6. If any man teach otherwyſe & is not cõtent with the wholſom words of our lord Ieſus Chriſt, & vvith the doctrine of godlineſſe, he is puſt vp & knovveth nothing, but vvaſteth his braines about queſtions & ſtrife of vvordes, wherof ſpring enuy, ſtrife, rayling, euill ſurmiſings and vayne diſputacious of men vvith corrupt mindes and deſtitute of the truth, which thinke that lucre is godlynes.

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From ſuch ſeperate thy ſelfe.

2.PE.4. If any man ſpeake, let him ſpeake as though it came of Gods owne mouth.

1OHN.2. VVhoſoeuer tranſgreſſeth and abideth not in the doctrine of Chriſt, hath not God. Hee that endurethe in the doctrine of Chriſt, hath both the father and the ſonne.

If there come any vnto you and bring not this learning, him receiue not to houſe, neither bid him god ſpeeds. For he that biddeth him God ſpeede, is partaker of his euill deedes.

Be not caried about vvith diuers and ſtraunge learninges.

HEB. 13. If anye man addeth to theſe things, God ſhal ad vnto him the plagues that are vvritten in this booke. And if any man ſhal miniſh of the vvords of thys boke of this Prophecy, God ſhal take avvay his part out of the booke of life and out of the holy citie, & from the thinges, which are written in this booke.

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Examples out of the newe Testament

MAT. 15. Christ rebuketh the Phariſes for bringing their traditions into the church of God, by that meanes defacing the glory of Gods moſt holy vvord.

COR. 2. Bleſſed S. Paule reproueth them whiche be deade with Chriſte, from the commaundemeutes of the vvorlde, and yet ſuffer theſelues ſtil to be led vvith traditions, as theſe for an example, touche not, taſt not, handle not, &c. VVhiche all periſh thorowe the verye abuſe after the commandements and doctrines of men, vvhiche thinges outvvardlye haue the ſimilitude of vviſedome by ſuperſtition & humblenes of mind. &c.

ACT. 15. Thapoſtles of Chriſt wold not burden the chriſten congregations, vvyth nevve and ſuperfluous traditions, but only charged them vvith ſuch thinges as vvere neceſſary.

GAL. 4. Saint Paule in his Epiſtle vnto the Galathians inueieth agaynſt them, vvhich

vvhich after they haue knovvē god turne againe vnto nedie and beggerly ceremonites, traditiōs, or ordinanuces, obſeruing dayes, monethes, tiines and yeares.

Agynſt th. ſollowing of u godly forefathers.

IF thou therow temptations of the Deuil or the falſe perſwaſions of Antichriſts Prophet, be moued at any time to doubt of the truth of Gods word, which the papiſts at this day cal ſeditious doctrine, new learning & hereſy, becauſe thy forefathers haue both beleued, and done the contray, cal theſe ſcriptures to thy remembraun ce.

Sentences out of the old Teſtament.

EX. 23. Followv not the multitude to do euill.

LEV. 18. Doe not you theſe thinges that they haue done, vvhich were before yon, neyther be ye defiled in thē I am the lord your God keepe my commaundements.

4. REG. 17. The Lord ſent his prophetes to his people, ſaying: returne from your vnrighteous vvays, & kepe my precepts & ceremonies according to al the law that I commaunded your fathers. But they would

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would not hear, but became ſtifnecked, euen as their forefathers vvere ſtifnecked vvhich would not obey the Lord God.

PSAL. 69 Let them put their hope in god and not forget the vvorkes of the Lorde, but ſeeke after his commaundementes. Let them not be lyke their forefathers, vvhich vver a frovvard & a ſpightfull nation, a natiō that vvold neuer be true harted, nor bare an vpright minde tovvarde God.

PSAL. 125. Bee not hardharted as your forefathers vvere, ſayth the Lord, vvhiche chode and rebelled agaynſt me. vve haue ſinned vvith our forefathers, vve haue done vniuſtly, and committed iniquitie.

PSAL. 146. Truſt not in rulers, nor in the ſonnes of men, in vvhome is no healthe. For vvhen theyr breath goeth avvay, they returne vnto theyr earth: in the day ſhall all their thoughtes, counſels, deuices, and imaginations come to nought. I haue alvvaye ſayde vnto your forefathers, ſynce

I brought them out of the land of Egypt, euen vnto this day heare my voyce, but they would not here nor once bow theyr eare vnto it, but euery one of them is gon astray, in the frowardnes of his wicked hart, yea, the people of Iuda & the mē of Ierusalē, are also fallē vnto the wickednes of theyre forefathers which vvoulde not heare my wordes, in somuch that they are already gon avvaye after straunge Gods and serue them. The house of Israel and the house of Iuda, haue broken the couenant vvhiche I made with their fathers. Therefore thus saith the Lord. Beholde I vvyll bring in extreme punishments vpon them, so that they shall not escape from them.

They shall crye vnto me but I vvyll not heare them. The cities of Iuda and the inhabiters of Ierusalem, shall go and crye vnto them, to whom they offered sacrifice, and yet shall they not saue thē in the time of their trouble. According to

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the number of thy cities vvere thy Gods. O Iuda, and after the number of thy vvayes, O Ieruſalem, haſt thou ſet vp altars of abhomination to doe ſacrifice vnto Baalim.

IER. 16. Your fathers haue forſaken me, ſaythe the Lorde and they haue gone awvay after ſtraunge Gods, & haue ſerued them & vvorſhipped them, yea they haue vtterly geuen me ouer, and haue not kept my lavve. But you haue vvroughte more abhomination, than all your forefathers haue done.

For behold, euery one of you vvalke after the leudneſſe of his ovvne wicked heart, and will not heare me.

EZE. 2. Their forefathers haue broken my couenaunt euē vnto this daye, & they to whom I ſende thee, are children without all thame, and of ſuch an heart, as can not be reclaymed.

VValke not in the commaundemēts of your fathers nor keepe not their ordinaunces

naunces, neyther pollute your selues with their Idoles. For I am the Lord your god. Therefore vvalke in my precepts, and kepe my iudgements, and doe them.

DAN. 9. Confusio of face and vtter shame be vnto vs, vnto our Kinges, vnto our rulers, and to our forefathers, vvhich haue sinned.

ZACHA. 1. Bee not like your forefathers vnto vvhō the prophets in times past cried, saying: thus sayth the Lord of hostes, turne from your euil waies, & from your abhominable thoughtes, but they vvould not harken nor giue any attendance vnto me, sayth the Lord.

2 PAR. 19. Our forefathers haue sinned, and haue done euil in the sight of the lord our God. For they haue forsaken him, & turned avvay their faces from the tabernacles of the Lorde our God.

2. PAR. 30. Bee not like your forefathers and brethren, vvhich rebelled agaynste the Lorde God of theyre fathers, and

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he gaue them ouer into deſolation, as ye ſee your ſelues. Bee not yee hardnecked nowv as vvere your forefathers, but offer your hand vnto the Lorde, and come to his ſanctuary, vvhich he hath ſanctified for euer, and ſerue the Lord your god, ſo ſhall the indignation of hys vvrathe, turne avvaye from you.

Examples out of the olde Teſtament.

GEN. 4. Caine ſlevve hys brother Abel and folovved his forefather the deuill, vvhiche vvas a manſlear from the beginning.

2. REG. 15. Nadab King of Iſrael folowed his forefather Hieroboam, commiting Idolatry againſt the Lorde his God. Therfore Baaſa deſtroyed him in his kingdom and all the houſe that of Hieroboam, ſoe that none of his ſtocke remayned aliue.

1. PER. 22. Ochozias King of Iſrael, folovved his vvicked forefather Achab, and greuouſlye ſinned againſt the Lorde hys God. He therefore raigned but a littlet

time, and also dyed a miserable death.

4. REG. 21. Amon king of Iuda, followeth his Idolatrous forefather Manasses, and did that which vvas euil in the sight of the Lord his God. He raygned but two yeres, and was slayne of his seruantes in hys owne house.

4. REG. 23. Ioakim king of Iuda forsoke the godly wayes of his most vertuous father King Iosias, & followed the steppes of the vvicked forefathers.

The Lord therfore suffred him to reigne but three monethes in Ierusalem. & gaue him ouer into the handes of his enemies.

4. REG. 25. Sedechias King of Iuda followed his widked forefathers, and prouoked the lord his God vnto anger. He therfore was depriued of his kingdome sawe his children slayne before his eyes, and afterwarde he hauing his eyes, plucked out of his head, vvas boundin chaines, and miserably caried avvay into Babilon.

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Sentences out of the newe Testament.

IOHN. 10. All that come before me are theeues and robbers, but my sheepe haue not heard them,

ACT. 7. O yee stifnecked and vncircumcised of heartes and eares, ye haue alwaies resisted the holy ghost, as your forefathers did, so doe ye.

ACT. 7. VVhich of the prophets haue not your fore fathers persecuted.

Se that ye passe the time of your pilgrimage in feare, for asmuche as ye knovv, how that ye were not redemed with corruptible siluer and golde, from your vaine conuersation, which ye receiue by the tradition of the forefathers, but vvith the precious bloude of Christ, as of a lambe vndefiled and without spot.

Examples out of the newe Testament.

MAT. 15. The Pharises and the scribes followving, their vngodly forefathers, obserued the traditions of their elders, and neclected the commaundements of God.

MAT. 23. The Ievves fulfilling the measure of their forefathers, vvhich slevv the proyhets that vvere sent vnto them from god, killed Christ & his blessed Apostles,

ACT. 9. Paul before his conuersion folloVving his vvicked forfathers the Ievvs, persecuted the congregation of Christ, euen as his elders persecuted Christe and the prophets.

Agaynst the wicked olde customes and long usages

IF Satan or any of his members labour to pelute thee from gods word vnto wicked old customs and long usages, auoyde him with these scriptures folowing.

Sentences out of the old Testament.

According to the custome of the land of Egypt vvherin ye dvvelt, shal ye not do, & after the manner of the land of Canaan, vvhether I vvill bring you shal ye not do, neither vvalke in their ordinances, but do after my iudgements & kepe my cerimonies to vvalke therin. I am the Lord your God ye shall kepe therfore myne ordinā-

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ces and my iudgementes, vvhich if a man do, he shall liue in them. I am the Lorde. Take heede that yee commit not one of these abhominable customes, vvhiche vvere committed before you, and looke that ye defile not your selfe therein. I am the Lord your God.

An example out of the olde Testament.

2.PHIL. 17. Euen vnto this present day do they still follovv their old customes.

They feare not the Lord neithet keepe they his ceremonies, his lavves and commandements. The Prophete cryed vvorship no straunge Gods, but feare the lord your God, and he shall deliuer you from the povver of all your enemies. But they vvoulde not heare, but still committed vvickednes according to their old custõe. They pretended as thoughe they serued the Lorde, and yet neuerthelesse did thay also seruice to their Idols.

For as their forfathers did, so do thyre sons, and Neuewes vnto this pesent day.

Againſt ſuch as ſlaunder Chriſtes. Goſpell, by calling it newe learning.

IF the aduerſaries of true Godlineſſe go about to perſwade thee, that Chriſtes Goſpell is newe learning, and that therfore thou oughteſt to giue no eare vnto it, nor beleeue it, looke that thou by no meanes conſent vnto them, but rather remember that this is no newe blaſphemy, but uſed many yeares before of wicked hipocrites, as thou ſhalt perceiue be theſe examples following.

Examples out of the newe Teſtament

MARK. 1. VVhen Chriſte preached in the Sinagoge at Capernaum, and healed the man that was poſſeſſed vvith an vnclean ſpirit, the people cryed out & ſayd: vvhat newe learning is this.

ACT. 17. VVhen Paul preached at Athens, the reſurrection of the deade, certayne belly Gods as the Epicures and Stoikes ſtraue with him and ſayde: vvhat meaneth this pratler? other ſayde, hee ſeemed to be a preacher of newe deuils. A nother companye ſayde, may wee not know vvhat newe learning this is, that thou

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thou ſheweſt ? Thou bringeſt in newe thinges in dede vnto our eares. Our olde fathers neuer taught vs any ſuch geare, we wil knowe what theſe things meane.

Againſt penſiuenesse and thought taking for the life.

IF thou be troubled for the preſeruation of thy life eyther in ſickenesſe, trouble, perſecution, imprisonment, or otherwiſe, comfort thy ſelfe with theſe ſcriptures.

Sentences out of the old Teſtament.

I. REG. 2. The Lord killeth and giueth life againe. He bringeth eue to hel and backe againe.

PSAL. 27. The Lord is my lighte and my health whom then ſhoulde I feare ? The Lorde is the ſtrength of my life, for whom then ſhould I be afrayd : though an hoſte of men vvere layde againſt me, yet ſhall not my hearte be afrayd. And thoughe there aroſe vp war againſt me, yet will I put my truſt in him.

PSAL. 140. He hath giuen his Aungelles charge of thee, to keepe thee in all thy

wayes.

PSAL.34. The Angel of the Lord ſhall be ſent among all thē that feare him, and ſhall deliuer them.

PSAL.113. The ſourges of the ſea are marueloꝰ, yea the Lord on his is rather marueloꝰ.

PSAL.30. They conſented all againſt me, they conſpired to take away my life, but in thee (O Lord) haue I truſted, & I ſaid, thou art my God, in thy handes are my deſtenies.

PSAL.34. Many tribulations fall on the righteous, but frō thē all, the Lorde deliuereth thē. The Lord kepeth all their bones, ſo that not one of thē ſhalbe brokē.

PSAL.37. The health of thy righteous is of the Lorde, and he defendeth them in the time of their trouble. Yea the Lorde will helpe them and deliuer them, and ſet them harmeles from the vngodly, & ſaue them bicauſe they haue truſted in him.

PSAL.104. Thou haſt ſmitten the waters

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their bounds, vvhich they may not paſſe.

PSAL. 118. The Lord is my helper I vvyll not feare vvhat man do vnto me.

The lord is my deliuerer therefore vvyll I ſet nought by mine enemies.

PSAL. 148. The Lord hath giuen a commaundement: and none ſhall go beyond it. Fyre, Hayle, Snovv, Iſe, and vapoures ſtormy windes accompliſhe his word.

ECCL. 5. Suffer not thy mouth to cauſe thy fleſh for to ſinne, neythere ſaye thou before the angel, there is no prouidence: leaſt peraduenture the Lord being angry againſt thy vvordes, doe deſtroye all the vvorkes of thy handes.

ECC. 11. Life and death are of God.

SAP. 14. Thy prouidence, O Father, gouerneth all thinges frō the beginning.

Thou (O Lord) art he whiche haſt power of life and death. VVho can ſay that any thing can be done vvithout the lords commaundement? From the mouth of the higheſt, goeth ther not good and ill.

Exam-

GEN. 27. 32. 33. Eſau burned with an immortall hatred agaynſte hys brother Iacob, bicauſe of the bleſſing vvherwith his father had bleſſed him, and purpoſed fully in his heart to kill his brother. But Iacob prayed vnto the Lorde, and hee mollified Eſaus heart, in ſomuch that whē Iacob thought that both he & his ſhould be ſlayne, his brother Eſau came gentlie vnto him, louingly embraced him, kiſſed him friendly, and for verye ioy wept: ſo mightye is God to mollifie tirauntes heartes, when it pleaſeth him, & to make them gracious and fauourable, to his ſeruants.

1. REG. 19. Saul perſecuted Dauid cruelly purpoſing to kill him, but his labour was in vayne.

3. REG. 19. Iezabel thretned & ſweare to to ſlea Helias, but the lord preſerued him.

IOB. 2 Sathan could do nothing to Iob, tyll God ſuffered him: neyther exerciſed

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he his cruelnes any further againſt Iob, han he was appointed of God.

DAN. 8. The Godly woman Suſan thorovv the falſe accuſations of the two wicked iudges vvas at the point to be ſtoned vnto death, but god vvonderfully deliuered her from the handes of her enemies.

Sentences out of the newe Teſtament.

MATH. 10. Feare not them, whiche kyll the body, and bee not able to kyll the ſoule. But rather feare him, vvhiche is able to deſtroye both ſoule & body in hel. Are not tvvo ſparowes ſold for a farthing? And none of thā fall on the groūd without the vvill of your father. Yea all the hayres of your heade are numbred. Feare not therefore, ye are of more value than many Sparrowes.

MATH. 26. Ye be come out as vnto a theefe with ſweardes and ſtaues. VVhen I vvas dayly vvith you in the Temple, yee layde no handes on mee, but this is your houre and the povver of darkeneſſe.

IOHN. 18.

IOHN.18. Thou couldeſt haue no power at all againſt me (ſayde Chriſte vnto Pilate) except it vvere giuen thee from aboue,

ROM.12. All thinges are of him, by him, and in him.

ROM.14. If vve liue vve liue, to be at the Lordes will. And if vve dye, we dye at the Lordes vvill. VVhether we liue therefore or dye, we are in the Lordes hand.

APOC.1. Behold I am aliue, ſayth Chriſt, for euermore: and haue the keies of death and hell.

Examples out of the newe Teſtament.

MAT.8. The ſhip, vvherin Chriſte and his Diſciples vvere, vvas greuouſlye toſſed with the vvaues of the ſea, thorovve the winde and the tempeſt that aroſe in ſo much that it vvas at the poynt of drowning. Notwithſtanding neither vvater, vvind, nor tempeſt, did once hurt it.

MAT.8. The deuils had no povver to enter into the ſvvyne tyll Chriſte gaue them leaue

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leaue. If thou caſt vs forth, ſayd they, ſuffer vs to enter into the hearde of ſvvyne, Chriſt aunſvvered, goe ye and they went.

IOHN. 7. The Ievves did ſecke to kill Chriſt, but his time vvas not then come. No man did ſette his handes on him bycauſe his houre vvas not yet come.

IOHN. 10. They vvent aboute to take Chriſt, but he eſcaped from the mideſt of their handes.

LVKE. 13. There came certayne of the Phariſes and ſayde vnto Chriſte, get thee out of the vvay, & depart héce. For Herod will kill thee. And he ſayd, vnto them, goe tel that foxe, behold, I caſt out deuils, & heale the people to daye and to morovv, & the 3. day I make an end. Neuertheles I muſt walke to day & to morovv & the day followving: for it cannot bee that a Prophes periſh any other vvher then at Ieruſalem. ACT. 12. Herod threvv Peter in priſon bound him faſt vvith chaynes and ſet certayne ſouldiors for the more aſſu-

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rauce to kepe him, purposing after Easter to bring him foorth vnto the people & so to haue slaine him. But God being mightier then all the tiranye & power of the world sent his aungel, and deliuered Peter out of prison.

ACT. 28. Paule being at Milete gathering a bundle of stickes, and put them in the fyre, and sodenly there came a venemous adder otherwise called a Viper out of the heate, and lipt on his hande. The men that were present, and savve this thing, wayted vvhen he shoulde haue swollen or fallen downe dead sodenly. But Paule shooke of the vermine into the fire and felt no harme.

Against hunger, powerty, or carefulnes of liuing.

IF at any time thou be tempted with the carefulnes of liuing, comfort thyselfe with these holye scriptures.

Sentences out of the olde Testament.

PSAL. 33. They that feare the lord, shal haue

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haue no scarcenesse. They whiche seeke the Lord shall vvant no good thing.

PSALM. 34. Behold the eyes of the Lorde are vpon them that feare him, and vpon them that trust in his mercye that he may deliuer their liues from death, and nourish them in the time of hunger.

PSA. 37. I haue bene yoūg and am waxen old, & haue not sene the righteous forsaken, nor his children begging their bread on the earth. PSA. 55. Lay thy care on the Lord and he shall nourish thee.

PS. 105. All creatures depend vpon thee (O Lord) that thou shouldest giue them meate in due time. For thou giuing it thē, they take it, and thou openest thy hande they are well satisfied.

But thou hiding thy face they are sorowfull, and thou taking awaye theyre breath, they are but dead, and turned into the earth that they came of.

PSAL. 165. The eyes of all thinges looke vpon thee, (O Lorde) and Thou giuest them

them meate in due time. Thou openest thy hand and repleniſhest all thinges liuing with thy bleſſing.

PS. 166. The lord giueth meat to the hungri.

PRO. 10. The bleſſing of the Lorde maketh men rich, and there ſhall no griefe accomb any them.

The Lord will not let the ſoule of the righteous ſuffer hunger, but he putteth the vngodly from his deſire.

PROV. 12. He that tilleth his lande ſhal haue plenteouſnes of bread, but he that folovveth idlenes, is a very foole.

ECCL. 11. Good and euill, life and death, pouerty and riches are of God. Truſt in God, abide in thy place. For it is an eaſye thing in the ſight of God, quickly to enrich a poore man.

TOBY. 4. Feare not my ſonne, vvee leade a poore lyfe, notvvithſtanding vvee ſhall haueplenty of all good thinges, if vve feare the Lord, depart from all ſinne and dovvrell.

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Examples out of the olde Teſtament.

EXOD. 19. God fed the people of Iſrael with meate from heauen, and gaue them drinke out of the rocke.

3. REG. 17. God ſent meate by the Rauen to Helias.

DAN. 14. The angel of God tooke Abacuk the Prophet by the top, and bare him by the heare of the head, and thorowe a mightie wind ſette him in Babylon vpon the den where Daniel vvas priſoner, and gaue him that meate, which the Prophet had prepared for his reapers.

Sentences out of the newe Teſtament.

MA. 4. Man ſhall not liue with bread alone, but with euery worde that commeth out of the mouth of God.

MA. 6. Take no thought, ſaying what ſhal we eate, or vvhat ſhall vve drinke, or vvherevvith ſhall vvee be clothed? After theſe things ſeeke the Heathen. For your heauēly father knoweth that ye haue nede of all thinges. But ſeeke ye firſt the king-

dom of god, & the righteousnes therof, & all these things shalbe cast vnto you.

1.TIM.6. God giueth vs aboundantly in all thinges to enioy them.

HEB.3. I vvill not fayle the, nor yet forsake thee.

Examples out of the newe Testament

IOHN.2. Christe at the mariage, turned water into vvine.

MAT.10. Christ vvith .5. barly loues and two fishes, fed .5. thousand people, and yet there of remayned .12. baskets full of the fragments.

Agaynst keeping of euill company.

When the deuill the flesh or the world moue thee to resort vnto any euil company, defende thy self from it with remembring these scriptures.

Sentences out of the olde Testament.

PSA.15. He shall dvvel in the Lords Tabernacle, and rest vpon his holy hil which setteth not by the vngodly, but maketh much of them that feare the Lord.

PS.19. VVith the holy thou shalt be holy, and

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and vvith innocēt thou ſhalt be innocēt. VVith the cleane thou ſhalt be cleane, & vvith the frovvard, thou ſhalt be froward. A froward heart, ſhall depart from me, I will not knovv a vvicked perſon.

PSA. 101. VVho ſo hath a proud looke and an hye ſtomacke, I may not avvaye with him. Mine eyes ſhall looke for ſuch as be faithfull in the lande, that they may dvvel vvith me, & vvo ſo leadeth a godlye life, ſhalbe my ſeruaunt. There ſhall no deceitfull perſon dvvell in my houſe.

PSAL. 119. He that telleth lyes, ſhall not tary in my ſight.

I hate the vngodly, but thy lavve O lord do I loue.

PROV. 1. My ſonne if ſinners entiſe the vnto vvickednеſſe, leane not vnto them.

If they ſay, come goe with vs, let vs laye avvayte for bloud, and conueye our ſelues priuily to tempt the innocent. Let vs ſvvalovve them vppe quickelye lyke

hell, and deuoure the perfecte lyke a whorle pit. For thus ſhall wee finde greate riches, and garniſh our houſes vvith oyle. Caſt in thy foote among vs, and let vs make a common purſe. My ſonne, walke not vvith them, but reframe thy feete frō their vvayes, but theyr feete runne vnto myſchiefe. In vaine are nettes ſpreade abroade for birdes before theyr eyes. For euen theſe men laye avvayte among themſelues one to ſhed anothers bloud.

Neyther are their owne liues in ſauegard among themſelues. Theſe are the pathes of couetous men, among vvhome one ſpareth not the life of another.

PRO. 4. Come not in the pathe of the vngodly, & walk not in the way of the wicked. Eſchue it, & go not therin, depart aſide, & paſſe ouer by it. For they can not ſlepe, except thei haue firſt don ſome miſchief, neither take they anye reſt, except they haue firſt done ſome harme. For they

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eate the breade of wickednes, and drinke the vvine of robbery. The pathe of the righteous ſhineth as the light, and is euer brighter and brighter vnto the perfecte daye. But the vvay of the vngodly is as the darknes vvherein men fall or they be avvare.

PRO. 13. VVho ſo accompanieth the wiſe, ſhal haue vviſedome, but he that is a cõpanion of fooles, ſhall proue like them.

ECC. 6. Trauell not by the way with him that is braineles leaſt he do thee euill.

For he folovveth his ovvne wilfu'nes & ſo ſhalt thou periſh thorovv his foly.

Striue not vvith him that is angry & cruel, go not with him into the vvildernes for bloud is nothing in his ſight, and wher there is no helpe, he ſhall murther thee.

ECCLE. 9. Loke not vpon a woman that is deſirous of many men, leaſt thou fal into her ſnares.

Vſe not the company of a woman that is a player and a daũcer, & heare her not,

leaſt thon periſh thorough her entiſing.

Behold not a mayden that thou be not hurt in her beautie.

ECCL. 11. Bring not euery man into thine houſe, for the deceitfull layeth vvaite diuerſly.

ECCL. 12. VVho vvill haue pitie on the charmer that is ſtinged of the ſerpent, or of all ſuch as come nye the beaſtes? Euen ſo is it vvith him that keepeth companye vvith a vvicked man, & lappeth him ſelfe in his ſinnes.

ECCL. 13 He that toucheth pitche ſhall be defiled of it, and he that keepeth compani vvith a proude perſon, ſhall alſo become proude and ſtately.

Examples out of the old Teſtament.

GEN. 11. 12. Abraham bicauſe he vvould not be patiaker of their Idolatry, fledde from the people of Chaldea, being his natiue country.

GEN. 19. Lot at the commaundement of the Angels departeth out of Sodom, leaſt he

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he tarying vvith the Sodomites, ſhoulde haue bene conſumed vvith them.

GEN.21. Sara woulde not ſuffer Iſmael vvhiche vvas giuen to mocking to keepe company vvith her ſonne Iſaác, leaſt hee alſo ſhould become a mocker.

GEN.33. Iacob vvoulde not keepe company vvith his Brother Eſau, althoughe greatly entreated, leaſt ſome vvickednes ſhould thereof haue happened.

NVM.16. Moſes at Goddes appointment commaunded the people to depart from the dvvelling places of Chore, Dathan, & Abiron, leaſt they alſo be vvrapped in their ſinz, & ſo ye periſh amõg thẽ

3.REG.22. Ioſaphat king of Iuda, was almoſte ſlaine in the battell, becauſe hee kept company and vvent vnto the vvars vvith vvicked Kind Achab.

2.PA.19. After this returne alſo he vvas greatly rebuked of Iehu, for ſo doing.

TOBI.1. VVhen all the people vvent to vvorſhip the Golden Calues vvhich Ie-

roboam had made. Tobias onely fled awvay from the company of them all, and went to Ieruſalem, vnto the Lordes temple, and there vvorſhipped the Lord God of Iſraell.

1. MACH. 8. 9. So long as Iudas Machabeus did put his truſte in the Lorde all thinges proſpered vvell with him, but vvhen he began to ioyne friendſhip and to keepe company with the Heathen and the Romaines, ſhortly after he was ouercome and ſlaine in battell.

1. MACH. 12. The like thing chaunced to Ionathas.

Sentences out of the newe Teſtament.

MA. 16. Go not into the vvayes that lead vnto the Heathen, and into the Cities of the Samaritans, enter ye not.

ROM. 11. I beſeche you brethren, marke them which cauſe diuiſion and giue occaſions of euell, contrary to the doctrine whiche yee haue learned, and auoyde them.

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1.COR.5. Doe ye not knovve that a little leuen ſovvreth the vvhole lumpe of dow? purge therfore the olde leuã, that ye may be nevve dow, as ye are ſweete bread.

I vvrote vnto you, that ye ſhoulde not keepe company vvith vvhoremongers.

If anye that is called a brother (that is to ſaye a Chriſten man) be a whoremonger, or a couetous perſon, or a worſhipper of Images, eyther a rayler, or a dronkarde, or an extorcioner, vvyth him that is ſuch, ſee yee neyther eate, nor yet keepe company.

Put awaye from among you that euill perſon.

2.THES 2. VVe require you Brethren in the name of our lord Ieſus, Chriſt that ye withdraw your ſelues from euery brother that vvalketh inordinately, and not after the inſtitution vvhich ye receiued of vs.

1.TIM.6. If any teach othervviſe, and is not content vvith the wholſom wordes of our Lord Ieſu Chriſte, and with the doc-

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trine of godlines, he is puft vp and knoweth nothing, but vvaſteth his braines about queſtions and ſtrife of words, wherof ſpring enuy, ſtrife, railings, euil ſurmiſings, and vaine diſputations, of men vvith corrupt mindes, and deſtitute of the truth, vvhich thinke that lucre is godlines. From ſuch ſeperate thy ſelfe.

TIT. 1. A man that is geuen to hereſye, after the firſt and ſecond admonicion auoyde, remembring that he that is ſuch, is peruerted & ſinneth euen damned by his ovvne iudgement.

2. EPISTLE. IOHN. If there come any vnto you and bring not this learning, him receiue not to houſe, neither byd him God ſpede. For he that biddeth him god ſpede is partaker of his ill deedes

Examples out of the newe Teſtament.

LVK. 22. Peter ſo long as he kept company with Chriſte and Chriſtes diſciples, he continued in the truth, preached the truth, confeſſed openly Chriſte to bee the

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ſon of the liuing God, and promiſed that he would not onely goe into priſon, but alſo vnto the very death with Chriſt, but whē hee once came into the courte into the Biſhops houſe, he ſtraightwayes vvas ſtriken with ſuch feare that a poore maid & a ſimple Sim ſhakebuckler, made hym both to deny and alſo to forſvveare Ieſus Chriſt his lord and maiſter, whom before he had boldly ſo oft confeſſed before the vvorld. Saint Peter preaching to the beleuing and repentaunt Iewes among other his Godly exhortations, commaunded them, to ſaue them ſelues from the vntovvard generation of the vnfaithfull, and to flee the company of ſuch as denye Ieſus to be Chriſte & the ſonne of the liuing God.

ACT. 7.8.9. Saule keping company with the vnfaithfull Ievves as vvith the Byſhops, the prieſtes, the Phariſees. &c. Became a greuous perſecutour of the chriſten congregation, but being deliuered from

from their felovvſhip, he became a vvorthy Apoſtle, and a feruente preacher of Gods truth.

Agaynſt Idlenes.

IF Sathan moue thee vnto idlenes, which is the wel ſpring and roote of all vice, ſet before the eyes of thy minde both theſe ſentences and examples of the holy ſcriptures.

Sentences out of the olde Teſtament.

GEN. 2. The Lorde tooke Adam and put him in the garden of Eden, that hee might dreſſe and keepe it.

GEN. 3. In the ſweate of thy face ſhalt thou eate thy bread, vntill thou returneſt into the earth, from whence thou vvaſt taken. For duſte thou art, and into duſte thou ſhalt be turned agayne.

IOB. 5. A man is borne to laboure, and a byrd to flye.

PSAL. 128. Thou ſhalt eate the labours of thy hande.

PRO. 6. Go to the Emmet (thou ſluggard) conſider her vvayes, & learne to be vviſe She hath no guide nor ouerſeer, nor ruler,

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yet in the Sommer ſhee prouideth her meate and gathereth her foode togither in the harueſt. Hovv long vvilt thou ſlepe thou ſluggiſh man? VVhen vvilt thou ariſe out of thy ſlepe? yea ſleepe on ſtill a little, ſlōber a little, folde thine handes together yet a little, that thou mayſt ſlepe, ſo ſhall pouerty come vnto thee, as one that trauaileth by the vvaye, and oppreſſe thee like a theefe.

If thou be not ſlouthful thy harueſt ſhal come as a ſpringing well, and pouertye ſhall flie farre from thee.

PRO. 10. VVho ſo gathereth in ſommer, is vviſe, but he that is ſluggiſh in Harueſt, bringeth himſelfe to confuſion.

PRO. 13. The ſluggard would faine haue and can not get his deſire, but the ſoule of them that vvorke ſhall haue plenty.

PRO. 20. A ſlouthfull body vvil not go to plovv for cold in vvinter, therfore ſhall he go abegging in ſōmer, and haue nothing.

Delight not thou in ſleepe, leaſt thou come

come vnto pouerty, but open thine eyes that thou mayeſt haue bread inough.

PRO.28. He that tilleth his land ſhal haue plēteouſnes of bread, but he that followeth idlenes, ſhal haue pouerty ynough.

ECCL.33. Idleneſſe hath bene the occaſion of much euill and vvickednes.

EZE.16. Beholde the ſinnes of Sodom vvere theſe, pryde, fulneſſe of meate, aboundance and idlenes.

Examples out of the olde Teſtament.

GEN.2.3. Adam gate his liuing with the laboure of his handes, and the ſweate of his brovves.

GEN.4. Caine vvas a plovvman and tilled the earth.

Abel was a ſhepeherd and kept ſheepe.

Iubal vvas a Muſicion and exerciſed Muſycke

Thubalcaine was a Smithe and a grauer in mettall.

GEN.9. Nohe vvas a Planter of Vineyardes.

GEN.13.

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GEN. 13.26.29. Abraham, Lot, Iſaac and Iacob, vvere Plovvmen and ſheepeheardes.

GEN. 41. Ioſeph vvas a magiſtrate and a publique miniſter in the common vveale of Egypt vnder King Pharao.

EXO. 3. Moſes was a ſhepeheard & kept the ſhepe of Iethro his father in law prieſt of Madian.

EXO. 1. The children of Iſraell got theyr liuing vvith harde and painefull labour in Egypt vnder, king Pharao.

1. REGVM. 16. Dauid before hee vvas anoynted king of Iſrael vvas a ſhepeheard.

EXO. 28. All the prieſtes and Leuites of the old lavve, euery man according to his vocation laboured by giuing attendance in the temple, by kylling of beaſtes and offering of ſacrifices, by ſtudying the ſcriptures of God, & teaching the ſame vnto the people.

AMOS. 1. Amos the prophet vvas one of the ſhepeheardes of Thecua.

DAN. 14. Abacuc the Prophet trauailed in huſbandry.

Sentences out of the newe Teſtament.

GALA. 6. Let vs not be vveary of vvel doing. For when the time is come we ſhall reape without vvearines.

EPHE. 4. Let him that ſtole, ſteale no more: but let him rather laboure with his handes the thing which is good, that he may giue to him that needeth.

1. THES. 4. VVe beſech you brethren that ye ſtudy to be quiet and to meddle vvith your ovvne buſineſſe, and to worke vvith your ovvne handes, as vve commaunded you.

2. THES. 3. VVhē vvee vver vvith you we gaue you this commaundment, that if any man vvill not labour, the ſame ſhold not eate. Let all men worke with quietnes and eate their ovvne bread.

Examples out of the newe Teſtament.

MAT. 6. Chriſt vvas a Carpenter.

MAT. 4. The Apoſtles of Chriſte were fiſhermen.

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fiſhermen.

ACTS.20 Paule laboured vvith his owne handes, and got both his ovvne liuing & others that were vvith him.

COLLO.4. Saint Luke vvas a Phiſition, and as ſome vvrite, a painter alſo.

ACTV.18. Aquila vvas a maker of tentes, of the vvhich occupation Sainct Paule was.

ACTS.10. Simon S. Peters hoſte was a Tanner.

ACTS.9. Dorcas that vertuous woman, made garments with her ovvne handes, and gaue them to the poore people.

Agaynſt ſwearing.

IF Sathan at any time moue thee unto ſwearing, periurye, or blaſpheming the name of God, by no meanes conſent unto him: but enarme thy ſelfe agaynſt his wicked temtations with theſe holy ſcriptures.

Sentences out of the old Teſtament.

EXODV. 20. Thou ſhalt not take the name of the Lorde God in vaine. For

the Lorde will not holde him giltles that taketh his name in vayne.

LEVIT. 19. Ye ſhall not ſwear by my name in vayne, neither ſhalt thou defile the name of thy God, I am the Lord.

LEVIT. 24 VVhoſoeuer curſeth his God, ſhall beare his ſinne. And he that blaſpheameth the name of the Lorde, let hym be ſlayne, and the multitude ſhall ſtone him to death. VVhether he be borne in the land, or a ſtranger, vvhen he blaſpheameth the name of the Lorde, let him bee ſlaine.

ECCL. 23. Let not thy mouth be accuſtomed vvith ſvvearing, for in it there are many falles.

A man that vſeth much ſvvearing ſhall be filled vvith vvickednes, and the plague ſhall neuer go from his houſe.

The vvordes of the ſvvearer bringeth death God graunt that it be not found in the houſe of Iacob. But they that fear god eſchewe al ſuch, & lye not weltring in ſin.

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Examples out of the old Teſtament

LEV. 24. The ſon of a certaine Iſraelitiſh woman blaſphemed the name of the Lord. He therfore was firſt put into priſō, and afterwarde at the commaundement of god, he was ſtoned vnto death.

ZACHA. 5. I turned me ſaith the Prophet Zacharie, lifting vp mine eyes, and looked, and behold a flying booke. And the Aungell ſayde vnto me what ſeeſt thou? I anſwered, I ſee a flying booke of ten cubites long and ten cubites broad. Then ſayd he vnto me, this is the curſe that goeth forth ouer the whole earth, for all theeues ſhall be iudged after this booke, and all ſwearers ſhall be iudged according to the ſame: and I will bring it forth (ſayth the Lord) ſo that it ſhall come to the houſe of the theefe, and to the houſe of him that falſly ſweareth by my name, & ſhall remayne in his houſe & conſume it with the timber and ſtones therof.

Sentences out of the newe Teſtament.

MATH. 5. Ye haue heard howw it was ſayd to them of the old time, thou ſhalt not forſwveare thy ſelfe, but ſhalt performe vnto the Lorde thoſe thinges that thou ſwveareſt. But I ſay vnto you ſwveare not at all, neyther by heauen, for it is Goddes ſeate: nor by the earth, for it is his footeſtoole: neither by Ieruſalem, for it is the citie of the great King, neyther ſhalt thou ſwveare by thy heade bicauſe thou canſt not make one hayre white or blacke But your communication ſhall be yea, yea, nay, nay. For what ſoeuer is added more then theſe, it commeth of euill.

IACOB. 5 Aboue all things my brethren ſwveare not, neyther by Heauen, neither by earth, neither any other oth. Let your yea be yea, & your nay, nay, leaſt ye fall into hipocriſie.

Examples out of the new Teſtament.

MAT. 14 Herod to performe his vvicked and deuiliſh othe whiche hee had made

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to the daughter of Herodias his vvhore for her pleaſant daunſing, ſuffered and cõmaunded the heade of that moſte godlye preacher Saint Iohn Baptiſt to be cut of Let all men therefore bevvare of vayne, raſh and vvicked othes.

MAT. 26. Saint Peter, vvhẽ it vvas laide to his charge, that he was one of Chriſtes diſciples ſware that he knevv not the mã. But afterwvard he bitterly vvept for his ſvvearing and denying of Chriſte. Let vs alſo lament and be ſorye for our idle and wicked manner of ſvvearing, and leaue it and prayſe the name of the Lorde oure God.

Agaynſt lying, ſlandring, and filthy or vncleane talke

IF Sathan at any time moueth thee to abuſe thy tongue contrary to the will of God, either in lying ſlandering, or other wicked and idle wordes reſiſt his temptation with theſe ſcriptures following.

Sentences out of the olde Teſtament.

EXOD. 23. Thou ſhalt eſchevve lying.

LEV. 19. Ye ſhall not lye neither ſhall any

of you deceiue his neyghbour.

PSA.6. Thou (O Lord) ſhalt deſtroy all them that ſpeake lyes.

PRO.6. There be ſix thinges that god hateth, & the ſeuenth he vtterly abhorreth. A proude countenaunce, a lying tongue, handes defiled vvith innocent bloud, an heart imagining wicked counſels, feete ſwyft vnto miſchiefe, a falſe vvitnes, the ſower of diſcord among brethren.

PRO.12. Lying lips are abhomination to the Lorde: but they that doe faithfully pleaſe him.

PRO.19. A falſe witnes ſhall not eſcape vnpuniſhed, and he that ſpeaketh lies, ſhal periſh and come to naught.

PROVER.21. Hee that gathereth hys goodes vvith a lying tongue, ſhall leſe all and bee in peryll of his lyfe. Hee that keepeth his tongue, keepeth his life from troubles.

ECC.7. A lying vvitnes ſhall periſh. Haue thou no delite to ſpeake lyes agaynſt thy brother,

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brother,nor yet agaynſt thy friende.Haue no pleaſure in lying,for the vſe thereof is naught.

SAP I. I. The mouthe that lyeth ſleyeth the ſoule.

Examples out of the old Teſtament.

GENE. 3. Satan brought forth the firſt lye, VVhen he made our grandmother Eue beleue that if ſhe & her huſband did eate of the forbidden fruite, they ſhould be as gods. Therfore is he a lyar & the Father of lying.

DAN. 3. The tvvo iudges vvhich accuſed the moſt vertuous vvoman Suſan of vncleannes,bicauſe ſhe would not agree to their moſt filthy & vnhoneſt requeſt,wer moſt abhominable liers & ſlanderers,but thei receiued a reward worthi their lying.

All the falſe Prophets of the olde lavve vvhiche fayned them ſelues to bee ſente of God , and yet Prophecyed lyes to pleaſe the Princes and Rulers vvyth all, vvere lyars and Blaſphemers of

God.

Sentences out of the newe Teſtament.

EPH.4. Lying ſet aſide, let euery mā ſpeak the truth to his neighbour, for aſmuch as we are members togither.

COL.3. Lye not one to another.

EPH.4. Let no filthy communicatiō procede out of your mouthes, but that vvich is good to edifie. Let all bitternes, fearceneſſe, and vvrath, roring and curſed ſpeaking, be put avvay from you with all maliciouſnes. Be curteous one to an other, & mercifull, forgiuing one an other euen as God for Chriſtes ſake forgaue you.

EPH.5. Let neyther filthineſſe nor fooliſh taking, neither ieſting, vvhich are not cōely, be once named among you, but rather thankeſgeuing.

Examples out of the newe Teſtament.

MATH.11. The Scribes and the Phariſes vvith the other enemies of Chriſt vvhich called Chriſt a vvine bibber, a glottor, a deceiuer of the people, a blaſphemer, one poſſeſſed

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poſſeſſed vvith a deuill, ſuch one as forbad the people to pay tribut vnto Ceſar. &c. were moſte abhominable lyers and blaſphemers.

ACT. 5. Ananias and Saphira died ſodenly, becauſe they lyed.

ACT. 6. They vvere lyers and blaſphemers, which ſayd that the bleſſed Martyr S. Stephen ſpake blaſphemous words agaynſt Moſes and agaynſt God: vvhen of God no man ſpake more godly, nor of Moſes more reuerently.

ACT. 17. They alſo that complayned of the Apoſtles of Chriſt, calling them ſedicious perſons and teachers of nevve learning, vver alſo lyers and ſlaunderers.

APOC. 22. So manye as make or loue lyes, ſhall be caſt among murtherers and Idolaters in the lake of hel, burning with fire and brymſtone.

Agaynſt pride or vayne glory.

IF thou be tempted vnto pryde, or vaine glory of the deuil that old enemy of mankind, defend thy ſelfe with theſe ſcriptures.

Sentences

Sentences out of the olde Teſtament.

PSAL.18. Thou ſhalt ſaue (O Lord) the people that are humble, meke and lowly, but the hie looke of the proud thou ſhalt bring dovvne.

PSAL.33. The Lord will ſaue ſuch as bee of an humble ſpirite.

PRO.6. The Lord hateth a proud countenaunce.

PRO.8. Diſdayne pryde, a wicked way, & a mouth that is double tonged, I vtterlye abhorre, ſaith the lord.

PRO.16. The Lorde abhorreth all ſuche as bee of a proude hearte, hys hande is againſt their hand, & they ſhal not eſcape vnpuniſhed.

Better it is to be of humble minde with the lowly, then to deuide the ſpoile vvith the proude. Preſumptuouſnes goeth before deſtruction and after a proude ſtomacke there follovveth a fall.

ECCL.10. VVhy art thou proude, thou earth and aſhes? Pryde is hated before

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god and man. Pride is the beginning of al ſin, and he that maintained that ſhall be curſed, and at the laſt be vtterly deſtroied. God hath deſtroyed the ſeates of proud Princes, and ſet vp meke in their ſtead.

ESAY. 5. VVo be vnto you that are wiſe in your owne eyes.

AMOS. 6. I hate the pride of Iacob, and I abhor his palaces, ſayth the Lord.

TOB. 4. Let neuer pride haue rule in thy mind nor in thy vvord, for in pryde began all deſtruction.

Examples out of the old Teſtament.

ESAY. 14. Lucifer for his pride fel dovvne from the glory of heauen into the paynes of hell.

EXO. 14. Phar. for his pride vvas plaged & at laſte drowned.

3. REG. 19. Senacherib, for all hys boaſting pryde and proude crakes, covvardly fled avvaye, and afterwarde vvas ſlayne of his owne ſonne.

DAN. 1. 4. Nabuchodonozor vvas ſo puniſhed

niſhed for his pride, that he vvas made of a man a beaſt, till he had giuen ouer his pryde, confeſſed him ſelfe to be but a man and that God alone is the Lorde vvorthy all glory and honour.

HEST. 3. Proude Aman vvas hanged on thoſe galovves, vvhich he had ſet vp for to hange good Mardocheus.

Sentences out of the newe Teſtament

MAT. 11. Learne of me (ſayth Chriſt) for I am meeke and humble in heart.

MAT. 15 He that exalteth him ſelfe ſhall be made lovv, and he that lovvly meketh and ſubmitteth him ſelfe, ſhall be exalted

ROM. 12 Bee not hye minded, but make your ſelues equall to them of the lovver ſort. Be not vviſe in your own opiniõs. 1. COR 4. what haſt thou, that thou haſt not receiued? if thou haue receiued it, vvhy reioyſeſt thou, as though thou hadeſt not receiued it? IA. 4. Humble your ſelues in the ſight of the Lorde, and he ſhall lift you vp. 1. PET. 5. Submit your ſelues e-

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uerie mā one to an other, knit your ſelues togither in lovvlines of mind. 1.PE.5. for God reſiſteth the proud, and giueth grace to the hūble. Submit your ſelues therfore vnder the mighty hand of God, that he may exalt you, vvhen the time is come.

Examples out of the newe Teſtament

LVK. 1. Mary that bleſſed Virgin being meeke, humble and lovvly, vvas made the mother of our Lorde and Sauiour Ieſu Chriſt. MATH. 4. Peter, Iames, Andrevv, John, and the other diſciples of Chriſte, vvere humble and lovvly in their ovvne eyes, and eſtraunged from all pryde and arrogancy. Chriſt therefore choſed them to be his Apoſtles.

IOH 13. Our ſauior Chriſt diſdayned not to vvaſh his diſciples feete, to giue vs an example of humilitie and of brotherly loue.

LVK. 18. The proude Phariſy vvas reiected and caſt avvay as vnrighteous, becauſe he boſted himſelfe of his good deedes, and

and despised the poore Publicane.

ACT. 12. King Herod vpon a day appointed, arayed himselfe in royall apparell, and set him in his seate, and made an oration vnto the people.

The people gaue a shoute, saying, it is the voyce of a god, & not of a man. And immediatly the angel of the Lorde smote him, bicause he gaue not god the honor, he was eatē of worms & gaue vp the gost.

Agaynst feasting, glattony, and dronkennes.

TO auoyde feasting, gluttony and dronkennes, set these holye Scriptures euer before the eyes of thy mind.

Sentences out of the new Testament.

VVine maketh folke lecherous, and dronkenshippe causeth brauling and chyding, vvho so hath a pleasure in them shall not be vvise.

PRO. 20. He that loueth bankets, shall be brought to pouertye. VVho so deliteth in vvine & delicious meates shal not be rich.

PRO. 23. Accompany not vvith riotous drinkers,

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drinkers,& eaters, for ſuch ſhall come to pouerty, & ſuch ſluggiſh ſlepers ſhall goe all to ragged. VVher is wo? wher is wayling? wh ere is ſtrife? vvhere are trappes layd? wher are woundes without a cauſe? where are bloudy eyes? Doe not all theſe things chaunce vnto them that ſit alvvay at the wine,and giue their minds wholly e to gulling and gloſing?

ESAY.5. VVo be to you that riſe vp early to giue your ſelues to dronkennes.and ſet all your mindes ſo on drinking, that ye ſit ſweating thereat vntill it be night. The Harpe,the Lute,the Tabour, the Drumſlade,the trumpet,the ſhalme,and plenty of vvine are at their feaſtes,but the works of the Lord do ye not beholde, neither conſider ye the workes of his hands

VVo bee vnto you that are ſtrong to drinke wine,and are mighty to aduaunce dronkennes.

OSE.3. Fornication, wine and dronkennes take avvay the heart.

ECCL.37.

ECC.37. Thorovv teasting many haue dyed, but he that eateth in meane shall prolong his life.

Examples out of the old Testament.

GEN.3. Adam and Eue by satisfying their gready appetite in eating the forbidden fruite, did not only traunsgresse the commanndement of God, but also throvve both them selues, and all their posteritie into euerlasting damnation, if vve had not bene redemed by Christ.

EZE.16. The stinking Sodomites by geiuing themselues to inordinate eating & drinking, fell vnto vnnaturall lustes and so miserably perished.

GEN.9. Thorovv dronkennes Lot committed incest vvith his ovvne doughters.

EX.32. The people of Israel geuing their mind vnto banketting, fel into Idolatry.

IVD.13. Holofernus that most valeant captaine being dronken vvas slayne of a vvoman.

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Sentences out of the newe Teſtament.

LVK. 21. Take hede that your hearte be not ouerwhelmed with feaſting and drō-kenſhippe.

ROM. 13. Let vs walke honeſtly, as in the day time, not in banketing and dronken-nes, not in chambring and vvantonnes, nor in ſtrife and enuying, but put ye on the Lorde Ieſus Chriſte. And make not prouiſion for the fleſh to fulfill the luſtes therof.

GAL. 5. Banketting aud dronkennes, are the workes of the fleſh.

EPH. 5. Be not dronken with vvine wher-in is lechery, but be yee filled vvith the ſpirite.

HEB. 13. It is a good thing that the heart be eſtabliſhed with grace, and not vvith meates, which haue not profited them, that haue had their paſtime in them.

I. COR. 6. Dronkardes ſhall not inherite the kingdome of God.

I. PRT. 5. Be ye ſober, and watch, for your

aduersary the Deuill goeth about like a roaring Lion, seeking vvhom he may deuour, whome see that ye resist being strōg in fayth.

Examples out of the newe Testament

MAT. 4. Herode giuing his minde to bāketting, graunted that the holy man Iohn Baptist shoulde be beheaded at the desire of his whorish doughter.

MAT. 24. The euill seruant, which sayth in his heart, my Lorde wyll be longe, a comming, and begin to smite his fellows, yea, and to eate and drink with the dronken, the same seruaunts Lord shall come in a day when he loketh not for him, and in an houre that he is not vvare of, & shall hew him in peces, and giue him his porcion with the hipocrits, ther shalbe weping and gnashing of teeth.

LVK. 16. The rich glotton that feared so daintily euery day, vvas cast dovvne into hell and most greuously punished.

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Againſt fornicacion and adultry.

IF at any time thou be tempted of the Diuill, of the world, and the flesh, to defile thy ſelfe with fornication, adultry whordom, inceſt, or with anye other vncleanes? cal theſe ſentenceſe and examples of the holy Scripture to remembrance and valiently reſiſte, thoſe moſt wicked temtations,

Sentences out of the olde Teſtament.

EXOD. 20. Thou ſhalt not commit adultry. Thou ſhalt not lie with thy neighbours wife to defile her with ſeede.

LEVIT 18. 19. Thou ſhalt not make thy doughter common, that thou wouldeſt cauſe her to be an whore.

The man that breaketh vvedlocke with an other mans wife, euen he that breaketh wedlocke with his neighbores wife, let him bei ſlane, both the adeuoterer and the adeuoutres. LE. 21. If a prieſtes doughter fall to play the whore, ſhe defileth her father, therfoer muſt ſhee be burnt vvith fire. DEV. 22. If aman bee founde lying vvyth a vvomand that hath avvedded huſband, they ſhall dye eyther of them,

both the man that lay with the vvife, and alſo the vvife, and ſo ſhalt thou put away euill from Iſraell.

DEV. 27. Curſed be he that lyeth with his neighbours wife, and all the people ſhall ſay. Amen.

DEVT. 23. There ſhall bee no whore of the daughters of Iſraell, nor no whoremongers of the Sonnes of Iſraell.

PRO. 2. An whore geueth ſweete wordes, forſaketh the huſband of her youth and forgetteth the couenaunt of her god. Her houſe is enclined vnto death and her paths vnto hel. All they that go into her, come not agayne, neyther take they hold of the way of life.

PRO. 5. The lippes of an harlot are a dropping honye come, and her necke is ſofter then oyle, but in the end ſhee is as bitter as vvormwoode, and as ſharpe as a ſwearde. Her feete go dovvne vnto death and her ſteps haſt them into hel. VVerefore deare child giue eare vnto me, and

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ſvvarue not from my vvordes. Flye from her vvayes, and come not once ſo nye as vnto her dores.

PRO. 6. Kepe thee from the euel vvoman & from the flattering tongue of the harlot, that thou luſt not after her beauty in thine heart, and leaſt thou be taken vvith her fayre lookes. An harlot will make a man to beg his bread, but a maried woman will hunt for the precious life.

May a mā hide fire in his boſome, & his cloths not be burnt? Or can one go vpō hot coles, and his feete not be hurt? Euē ſo vvhoſoeuer goeth into his neighbours wife, and toucheth her, cannot be giltles.

He that is an whoremonger, is a fooſe and bringeth his life to deſtruction. Hee getteth him ſelfe alſo ſhame and diſhonor, ſuch as ſhall neuer be put out.

PRO. 9. He that accompanieth himſelfe with an vvhoore, ſhall goe dovvne vnto hell, but hee that goeth avvaye from her, ſhalbe ſaued.

PRO. 18. He that medled, with an whore, is a foole and without wit.

PRO. 29. He that mayntayneth whores, ſhall come vnto byggery.

IOB. 31. If mine hart hath luſted after my neighboures wife, or if I haue layd vvaite at his doore: Oh then let my wife grante vnto an other man, and let other men lye with her. For this is a vvickednes and ſinne. that is worthy to be puniſhed yea a fire that ſhoulde vtterlye conſume and roote out all my ſubſtaunce.

TOB. 4. My ſon keepe thee vvell from all whoredom, and beſide thy wife ſe that no faulte be found in the. Caſt not thy mind vpō harlots in any māer of thing leſt thou deſtroy both thy ſelfe & thine heritage.

ECCL. 9. Go not about gaſing in euerye lane of the citie, neythe wander thou abroad in the ſtreetes therof. Turne avvay thy face from a beautifull woman, and looke not vpon the fayrnas of other.

Sit not with another mans vvyfe by

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any meanes lye not with her vppon the bed, make no words vvith hir at the wine leaſt thy heart conſent vnto her, and thou with thy bloud fall into deſtruction.

ECKL. 23. A man that breaketh weclock, and regardeth not his ſoule, but ſaith tuſh who ſeeth me? I am compaſſed aboute vvith darkenes, the walles couer me, no body ſeeth me. VVhom neede I to feare? the hieſt vvill not remember my ſinnes. Hee vnderſtandeth not that his eyes ſee all thinges, for all ſuch feare of men drieueth avvaye the feare of God from him. For he feareth onely the eyes of men, and conſidereth not that the eyes of the Lord are clearer then the Sunne, beholdyng all the vvayes of men, and the grounde of the depthe, and loking euen to mens hartes in ſecrete places. &c. Read foorthe the chapter to the ende.

Examples out of the old Teſtament.

GENE. 7. God drovvned once all the

whole world (eight persons onely excepted) for the sine of vncleannes.

GEN. 19. God powred downe from heauen water, fire, & brimstone, vpon the Sodomites, Gomorians, and such other, and destroyed them all for their abhominable vncleannes.

GEN. 34. VVhen Sichim the son of Hemor had violently defloured Dina the doughter of Iacob, her brothers hearing of the matter, slew not onely Sichem and Hemor, but also all the men & men children that were in the Citie, and afterward spoyled the Citie. And when Iacob their Father talked with thē of the matter, they answered, shoulde they deale with our sister as with an whore?

GEN. 28. VVhen it was tolde Iuda that Thamer his doughter in lavv had played the whore, and with playing the whore vvas become great with child. Iuda her father in law aunsvvered & sayd bring her forth that she may be brent.

GEN. 29.

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GEN. 29. Ioſeph feared god & wou'd not cõſent vnto his lords vvife in any point of vncleannes, but choſed rather to be caſt into priſon then he woulde commit ſo great wickednes, and defile hys lordes wife. Therfore did God bleſſe him and brought him to high degree.

NVM. 25. There were ſlayne in one daye of the Iewes 24. thouſand for the whoredome that they committed.

IVD. 20. For the deflouring of a certaine Leuites vvife, there were deſtroyed mo then a hundred thouſand people.

2. REG. 1 Dauid commieted adultery with Bethſaba Vrias vvife, but he eſcaped not vnplaged.

3. REG. 11. Salomon before he doted in the loue of women, vvas vvhole giuen to the ſetting forth of gods honor, but beig once nouſled with their loue he did not only neglect the glory of the alone true & liuing God, but he alſo thorough the enticement of this woman, fel vnto the worſhipping

ſhipping of ſtraunge Gods and ſo he pro-
uoked the high diſpleaſure of God againſ
him and his realme.

DANI. 13. Suſan feared God, and deſire
rather to be ſtoned vnto death then ſhe
ſhould defile her huſbands bed, or onc
cõſent to the two wicked Iudges, & ſo b
cõe an whore, god therfore preſerued her

Sentences out of the newe Teſtament.

MATH. 5. Ye haue heard that it vvas ſayd
to them of old time, thou ſhalt not com-
mit adultery. But I ſaye vnto you, tha
vvhoſoeuer loketh on another mãs vvif
to luſt after her, hath committed adulte
all ready vvith her in his heart.

ACT. 15. It ſeemeth good to the holy
ghoſte, and to vs, to charge you that ye
abſtayne from vvhordome.

1. COR. 5. Keepe no company, vvit
vvhormongers.

If any that is called a brother, that is t
ſay, a chriſten man, be an vvhorehunter
vvith ſuch one ſee that ye eate not.

1. COR. 6

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1.cor.6. Neyther vvhoremongers nor adulterers,nor vveakelings, neyther abusers of themselues vvith mankind,shall inherite the kingdom of god.Knovv ye not that your bodyes are the members of Christe? shall I novve take the members of Christ,& make thē the members of an harlot? God forbid. Do ye not knovv that he which coupleth him selfe vvith an harlot is becom one bopy? For tvvo (sayth he) shalbe one flesh. But he that is ioysted to the Lord,is one spirit. Fly vvhoredom. Euery sin that a man doth,is vvithout the body. But he that is an vvhormonger sinneth agaynst his ovvne body. Knovve ye not hovv that your bodyes are the temple of the holy ghost,vvhich dvvel in you vvhō ye haue of God,& hovv ye are not your ovvne. For ye are dearely boughte. Therefore glorysie god in your bodies & in your spirites,vvhich are gods.

1.cor.7. To auoyde vvhoredome, let euery man haue his vvyfe, and let euerye vvoman

woman haue her husband.

GAL. 5. It is better to mary then to burne. Adultry, fornication, vncleannes, wantonnes. &c. are vvorkes of the flesshe and whosoeuer do them, shal not inherite the kingdome of God.

EPHE. 5. Let not whoredome or vncleannes be once named among you. For this ye knowe that no whormonger or vncleane person hath inheritãce in the kingdom of Christ and of God.

1. TES 4. This is the will of god that yee obstain from whoredom. For God hath not called vs vnto vncleannes, but vnto holynes. Timo. 1. Keepe thy selfe pure and honest. 2. TIMO. 2. Avoyde the lustes of youth, but follow righeousnes, faith, loue, and peace, with them that call on the Lord with a pure heart.

HEB. 13. VVedlocke is honorable among al men: & the bed vndefiled, but whormõgers & adulterers God will condemne.

AP. 21. VVoremongsrs shall haue theire

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arte in the lake that burneth vvith fire & brimstone, which is the seçond death.

Examples out of the newe Testament

MAT. 14. VVhoredom vvas the occasion that Herodias Herodes vvhore sought so diligently the head of godly Iohn Baptist, vvhich reproued them of their abhominable liuing.

LVK. 15. Thorovv vvhoredom & keping of riotus company, the prodygall sonne vvasted avvaye his goodes, and fell vnto such necessitye, beggery and misery that he vvas glad to keepe swine, and vvoulde fayne haue filled his belly vvith the cods that the svvyne dyd eate, but he coulde not be suffered.

Learne of this history vvhat the ende of vvhoredome is.

1. COR. 5. Saint Paule did excommunicate that man of Corinthe, vvhich vngodly kept his fathers wyfe, and vvoulde not suffer that any of the faithfull shoulde keepe him company, nor yet eat or drink

vvith

vvith him.

APOC. 18. The end of the vvhore of Babylon is deſcribed of Saint Iohn to bee vvonderfull vvretched, miſerable, & damnable.

Againſt couetouſnes.

IF the deuill and the worlde moue thee not to bee content with that that is ſufficient and inough, but inordinately and unmeaſurably to ſcrat togither the goodes of the worlde, to oppreſſe the poore, to ioyne houſe to houſe, lande to lande, lordship to lordship, &c. and to take great incomes, to rayſe the rents, and to get that maye bee gotten by right or by wrong, defende thy ſelfe againſt them with the holy ſcriptures that followe, euer remembring that thou arte but a ſtraunger and a pilgrime in this worlde, and that thou muſt go hence, eyther vnto glorie, or vnto payne, yea, and that howe ſoone, thou knowest not.

Sentences out of the olde Teſtament.

EXOD. 20. Thou ſhalte not couet thy neyghbours goodes.

EXOD. 22. Ye ſhall trouble, hurt, or noy, no vvidovve, nor fatherles chylde. If yee ſhall hurt them, and they crye vnto me, I vvill ſurely heare their crie, & then vvill my

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my vvrath vvaxe hote, and I vvill kill you vvith the ſvvord, and your vviues ſhall be vvidovves, and your children fatherles.

EXOD. 23. Thou ſhalt take no giftes, for giftes, blynde the vviſe, and peruert the vvords of the righteous.

LEVIT. 12. Thou ſhalt not do thy neighbour vvrong, neyther violentlye oppreſſe him. Ye ſhall doe no vnrighteouſneſſe in iudgement, in meteyard, in vveight or in meaſure. True balances, true vveightes, a true Epha and true Hin, ſhall ye haue.

IOB. 15. Fire ſhal conſume the houſes of ſuch as are greedy to receiue giftes.

PSAL. 39. He heapeth vp treaſure, and yet knovveth not he for vvhome hee gathereth it.

PSAL. 42. O truſt not in vvrong and robberie, gyue not your ſelues vnto vanities, and if riches encreaſe, ſet not your heart vpon them.

PSAL. 119. Encline my heart O Lord, to thy teſtimonies, and not to couetouſnes.

PRO. 11.

PRO.11. VVho hordeth vp his corne shal be curſed among the people, but bleſſing ſhall lighte vppon his head that geaueth foode.

He that truſteth in his riches, ſhall haue a fall, but the righteous ſhall floriſh as the greene leafe.

PRO.15. Better is a little vvith the feare of the Lord, then greate and vnmeſurable treaſures othervviſe. He goeth about to deſtroye his ovvne houſe, that geueth his mynd to couetouſnes, but vvho ſo hateth revvardes, ſhall lyue.

PRO. 16. Better it is to haue a little thing vvith righteouſnes, then greate rentes vvronfully gotten.

PRO 18. He that hateth couetouſnes ſhall liue long.

A man that is ſodenly rich enuieth other, and conſidereth not that pouertye ſhall come vnto him.

VVho ſo robbeth his father and ſaith it is no ſinne the ſame is like vnto a man-

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ſlayer.

PRO. 39. O Lorde giue me neither pouertie nor riches, onely graunt me a neceſſary liuing.

ECCL. 5. He that loueth mony, wil neuer be ſatiſfied with mony, & who ſo deliteth in riches, ſhall haue no profit thereof.

VVhere as múche riches is, there are many alſo that ſpende them awaye. And what pleaſure more hath hee poſſeſſed then, ſauing that he may lóke vpon them with his eyes.

A labouring man ſleepeth ſweetelye, whether it be little or much that he eateth, but the abundaunce of the rich will not ſuffer him to ſleepe.

There is a ſore plague, whiche I haue ſeene vnder the ſunne, namely riches kept to the hurt of him that hath them in poſſeſſion. For oft times they periſh with his great miſerie and trouble, and if he haue a child, it getteth nothing. Read forth the Chapter.

ECCL.4. Let not thine hand be ſtretched out to receyue, and ſhut when thou ſhould giue.

ECCL.5. Truſt not vnto thy riches, and ſay not tuſhe, I haue inough for my lyfe. For it ſhall not helpe thee in the time of vengeance and temptation. Truſt not in wicked riches, for they ſhall not help thee in the day of puniſhment and wrath.

ECCL.11. Nothing is more wicked and vngracious than a couetous man.

ECCL.14. He that with all his carefulnes heapeth togither, vnrighteouſlye gathereth for other folkes, and another man ſhall make good cheare with his goodes. A couetous mans eie, hath neuer inough in the portiō of wickednes vntill the time that he wither away, and hath loſt his own ſoule.

ECCL.21. The riches of the proude ſhall be rooted out.

ECCL.31. He that loueth riches, ſhal not be iuſtified.

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Manye one is come in great misfortune by the reason of golde, and haue founde their destruction before them. It is a tree of falling vnto them. It is a tree of passage vnto them that offer it vp, & all such as be fooliſh, fall therein. Bleſſed is the rich, which is founde without blemiſhe, and hath not gone after golde, nor heaped in money and treaſures. VVhere is there ſuch a one: and vve ſhall commend him and call him bleſſed? For great things doth he among his people.

ESA. 5. VVo be vnto you that ioine houſe to houſe, and couple land to land euen ſo long as any can be gotten. Shall ye alone dwell vpon the earth? Theſe things are in the eares of the Lorde of hoſtes. &c.

VVo be vnto them that giue ſentence with the vngodlye for rewardes, and condemne the iuſt cauſe of the righteous.

ESA. 33. VVo be vnto thee that ſpoileſt, for thou alſo ſhalt be ſpoyled.

VVo vnto him that heapeth vp other

mens goods. How long will he lade himselfe with thick clay?

ABAC. 2. O how sodenly will they stand vp, that shall bite and awake, that shall teare thee in peeces? yea thou shalt bee their pray.

VVo be vnto him, that couetously gathereth euill gotten goods into his house that he maye set his neast on hye, to escape from the power of misfortune. Thou haste deuised the shame of thyne owne house, so that the very stones of the vvall shall crie out of it, and the timber that lieth betwixt the ioyntes of the building, shall aunswere.

Their siluer and their golde shall not be able to deliuer them in the day of the Lordes vvrath.

Examples out of the olde Testament.

NVM. 12. Balaam for lucres sake woulde haue cursed the people of Israell contrarie to his owne conscience, but he was reproued of the angell of the Lorde, so that his

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his curſing was turned into bleſsing.

IOSV. 7. Acham by the commaundement of God was ſtoned to deth, bicauſe he tooke of the excommunicate goodes.

1. REG. 13. Saule for the couetouſnes of the prayſe, loſt his kingdome.

1 REG. 35. The couetouſnes of Naball and his churliſhneſſe ſhewed vnto Dauid, had almoſt cauſed that Nabal and al that euer he had, had bene vtterly deſtroyed, if Abigail his wife had not pacified the matter. Notvvithſtanding God ſhortlye after punished him with death, ſo that he was taken away from al that euer he had.

3. REG. 21. The couetouſneſſe of Achab and Iezabell was the occaſion that the good Naboth vvas ſtoned vnto death againſt all equitie and right, that by this meanes they might haue his vineyarde. But how miſerable their end was for that their abhominable murder, the holy ſtories doe declare.

4. REG. 5. Gehezy was ſtriken with lepro-

ſie, bicauſe he receiued money of Naaman.

Sentences out of the newe Teſtament.

MAT. 5. Bleſſed are the poore in ſpirite, for theirs is the kingdome of heauen.

MAT. 6. Lay not vp treaſure for your ſelues vpon earth, vvhere the ruſt and moth doth corrupt, and where theeues breake through & ſteale. But laye vppe treaſures for you in heauen, where neyther ruſt nor moth doth corrupt, & where theeues doe not breake through nor ſteale. For where your treaſure is, there will your heart bee alſo. MAT. 16. VVhat doth it profite a man to winne the whole world, if he loſeth his ſoule? A riche man ſhall hardlye enter into the kingdome of heauen.

MAT. 19. It is more eaſie for a Caple roape to go thorowe the eye of a needle, than a riche man to enter into the kingdome of heauen.

LV. 6. VVo be to you rich men, vvhiche haue your comfort.

LVK. 12.

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LVK. 12. Take heede & beware of couetousnes. For no mans life standeth in the abundance of things vvhich he possesseth. Thou foole this night will they fetche away thy soule agayne from thee. Then whose shall the things bee, that thou hast gathered.

LVK. 21. Take heede to your selues, least at any time your hearts be ouercom with the cares of this life.

1. COR. 5. If any that is called a brother, that is to say, a christen man, be couetous, or an extortioner, vvith him that is such, see that ye eate not.

1. Cor. 6. Neither theues, neyther couetous persons, neyther extorcioners shall inherite the kingdome of God.

EPH. 5. Let not couetousnes be once named amongst you. For no couetous person, which is a worshipper of idols, hath any inheritance in the kingdom of christ & god. Godlines is great riches, if a man bee contente with suche as God sendes.

For we brought nothing into the vvorld, neyther shall vve carie any thing out.

VVhen vvee haue foode and rayment, let vs therevvith bee content, they that vvill be riche, fall into temptation and snares, and into many folish and noysome lusts, vvhich drovvne men in temptation and destruction. For couetousnes is the rote of all euill, vvhich vvhile some lusted after, they erred from the fayth, and tangled themselues vvith manye sorrovves. But thou vvhich art the man of God, flie such things. Folovv righteousnes, godlynes, loue, pacience and meekenesse.

Let your conuersation bee vvithout couetousnes, and bee content vvith that ye haue already. For God verily hath sayd, I vvill not fayle thee, nor yet forsake thee.

Examples out of the newe Testament.

LVK. 12. A certayne riche and couetous person made great prouision for manye yeares that he might liue pleasauntly and vvelthily, but shortly after God tooke a-

vvay

awaye his life, so that he dyed.

LVK. 16. The rich and vnmerciful glutton that fared daintily euery day, and was gloriously apparailed, died, and vvas buried in hell.

Iudas for lucre of money, solde and betrayed his maister Christ to the Bishops, Scribes, and Pharisies, afterwvard he hanging vp himselfe, brast in sunder in the mids, and his bowvels gushed out.

ACT. 5. Ananias and Saphira vvere punished vvith sodaine death, bicause of a couetous minde they kept awvaye part of the money, vvhich they receyued for the possession that they had solde.

Agaynst rebellion and disobedience.

IF the deuill that olde enimie of mankinde and trobler of all good orders, go about to put in thy head, that the Magistrates and hye powers doe not their duetie in the right gouernment of a common weale, but to much cruelly oppresse their subiects, & that therfore thou mayst iustly ryse & rebell agaynst thē, and take vpon thee of thine own priuate authoritie to redresse thinges that are amisse in the common weale, take heede that thou by no meanes consente

fenteſt to his moſt ſuttel and wicked temptations whereby he goeth about to throwe thee into euerla-ſting damnation both of bodie and ſoule, beſide the ſhamefull death, that thou ſhalt haue in this world, and the loſſe of all that euer thou haſte, but conten thy ſelfe with thy vocation, labour diligently and quietly for thy liuing, ſtudie to maintaine peace, pray for the hye powers, thinke that croſſe to be layd vp-pon thee for thy diſtreſſe, amende thy life, humbly lament thy cauſe to God which will not leaue thee ſuccourleſſe, and defende thy ſelfe agaynſt Satan, & all hiscraftye ſuggeſtions, with theſe Scriptures following.

Sentences out of the olde Teſtament.

GEN. 4. Thou ſhalt bee ouer my houſe, and according to thy vvorde ſhall all my people be ruled.

DEVT. 17. Thou ſhalt doe vvhatſoeuer they ſay vnto thee that be rulers ouer the place, vvhich the Lord hath choſen.

IOSV. 1. All that thou haſt commanded vs, ſaid the people to Ioſue, vve vvil do, & vvhitherſoeuer thou ſēdeſt vs vve vvil go.

VVhoſoeuer he be, ſaith god, that doth diſobey thy mouth, and vvill not hearken

vnto

nto thy vvords in all that thou commá-
deſt him, let him die. EXOD. 16. The Lord
hath heard your murmuring, ſayth Moy-
ſes, vvhiche ye murmur agaynſt him. For
vvhat are vve? (he ſpeaketh of himſelfe &
of Aaron) your murmuringes are not a-
ginſt vs, but againſt the Lorde.

I. REG. 8. They haue not caſte thee a-
way, but me (ſayd God to Samuell) that
I ſhoulde not reigne ouer them.

I. REG. 15. Beholde, to obeye is better
than ſacrifice, and to hearken, is better
than the fatte of Rammes. For rebelli-
on is as the ſinne of vvitchcrafte, and
ſtubbernneſſe is as the vvickedneſſe of I-
dolatrie.

PRO. 8. By me Kings reygne, by me Prin-
ces make iuſt lavves. By me Lordes beare
rule, and all Iudges of the earth exerciſe
iudgement.

PRO. 12. VVhere no ruler is, there the peo
ple decay, but vvhereas many are that can
giue counſell, there is vvealth.

PRO. 16.

PRO.16. The kings displeasure is a mes
senger of death, but a vvise man vvil pa
cifie him: the cheerefull countenance o
the king is life, and his louing fauour is a
the euening dewe.

PRO.20. The king ought to be feared a
the roring of a Lion. VVho so prouoketh
him vnto anger, offendeth agaynste his
owne soule. My sonne feare thou the
Lorde and the king, and kepe no compa-
nie vvith them that slide backe from his
feare. For their destruction shal come so-
denly. And vvho knovveth the aduersitie
that may come from them both.

ECCL. 10. VVishe the king no euil in thy
thought, and speake no hurt of the noble
man in the priuie chamber. For a birde of
the ayre shall betray thy voyce, and with
hir fethers shall she bevvraye thy vvords.

1.ESD.7. VVhosoeuer vvill not fulfill the
lavve of God, and the kings lavve, let him
haue his iudgement vvithout delay, vvhe-
ther it be vnto death or to be rooted out,

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or to be condemned in goodes, or to be put in prison.

3. ESD. 4. The king is ruler ouer sea and lande, and hath dominion of all things, & looke vvhat he commaundeth, is done. The common people and the rulers are obedient vnto him.

Examples out of the olde Testament.

NVM. 12. God did strike Miriam vvith moste grieuous and horrible leprosie, bicause she murmured agaynst hir lavvfull Magistrate Moyses.

NVM. 21. God plagued the Israelites for murmuring against his seruant Moyses, with stinging serpents vvhich stong them vnto death.

NVM. 16. Corah, Dathan, and Abiron, bicause they did not obey Moyses, Gods magistrate, but disdeyned that he shoulde reygne ouer them, although appoynted of God, vvere svvalovved vp of the earth, both they, their vviues, their children, and all their goods. They vvent dovvne aliue

vnto

vnto hell, and the earth closed vpon th
and they perished from among the con
gregation.

2.REG.15. Absolon king Dauids sonn
made an insurrection against his father,
thorovv the councell of wicked Achito
phel wrought most vilanie against his fa
thers honour. VVhat followed? vvas no
Absolon miserablye slayne? Did not hi
vntrustye counseller hang himselfe? wer
there not also xx. M. men slaine in battel
that tooke Absolons part.

2.REG.22. Seba the son of Bechey ha
his heade cut of, bicause he conspired a
gainst king Dauid, and dissuaged the peo
ple from due obedience to their liege so
uereygne Lorde.

3.REG.15. Baasa the sonne of Abia con
spired against Nadab king of Israel, slev
him, & reygned in his steade. But vvha
followed, though Baasa in the sight of th
worlde died no shamefull death, yet died
he in the displeasure of God, and after-
warde

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warde all his ſucceſsion vvith al his frends and kinſefolks vvere all deſtroyed, ſo that there was not one left aliue.

3. REG. 15. Zimrie conſpired againſt Ela king of Iſraell, ſlevve him, reygned in his ſteade. But ſhortly after he vvas driuen to ſuch miſerie and ſtraites that he fled into the Kings pallace at Thirza, and ſetting it on a fire, brent himſelfe, and ſo vvretchedly ended his lyfe.

Sentences out of the new Teſtament.

ROM. 13. Let euery ſoule ſubmit himſelfe vnto the authoritie of the higher powers. For there is no povver but of God. The povvers that bee, are ordeyned of God. VVhoſoeuer therefore reſiſteth the povver, reſiſteth the ordinaunce of God. But they that reſiſte, ſhall gette to themſelues dampnation. For rulers are not fearefull to them that doe good, but to them that doe euill. VVylte thou be vvithout feare of the povver. Do vvell then, and ſo ſhalt thou be prayſed of the ſame.

ſame. For hee is the miniſter of God fo
thy vvelth. But if thou doſte that vvhich
is euill, then feare. For he beareth not th
ſvvorde for naught. For he is the miniſte
of God to take vengeaunce on him tha
doth euill. VVherefore ye muſt needes o-
bey, not only for feare of vengeance, bu
alſo bicauſe of conſcience. And euen fo
this cauſe paye ye tribute . For they ar
Gods miniſters ſeruing for the ſame pur-
poſe. Giue to euery man therefore his du-
tie, tribute to vvhom tribute belongeth,
cuſtome to vvhom cuſtome is due, fear
to vvhome feare belongeth, honour to
vvhom honour pertayneth.

1. TIM. 2. I exhort that aboue all things,
prayers, ſupplications, interceſsions, and
giuing of thankes be had for all men, for
kings, and for all that are in authoritie,
that vve may liue a quiet and a peaceable
life, vvith all godlynes and honeſtie. For
that is good and accepted in the ſight of
God our Sauiour, vvhich vvill haue all
men

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men to be ſaued, and to come vnto the knowledge of the truth.

TIT. 3. VVarne them, that they ſubmit them ſelues to rule and power, that they obey the Magiſtrates, that they be ready to do euery good work, that they ſpeake euil of no man, that they be no fighters, but gentle, ſhewing all mekeneſſe vnto all men.

1. PE. 3. Submit your ſelues vnto al manner ordinance of man for the Lords ſake, whether it be vnto the kyng, as vnto the chiefe head, eyther vnto rulers as vnto them that are ſent of him for the puniſhment of euill doers, but for the prayſe of them that doe well. For ſo is the will of God, that with vvell doing ye may ſtoppe the mouthes of fooliſh and ignoraunte men, as free, and not as hauing the liberty for a cloke of malicioufneſſe, but euen as the ſeruaunts of God.

Honour all men, loue brotherly felowſhip, feare God, honour the king.

2.PET. VVicked are they and damned shall they bee, that dispise authoritie and feare not to speake euill of them that excelled in honour.

Examples out of the newe Testament.

LVK.2. Mary Christes mother and Ioseph her husband, obeied the Emperours cõmaundement, and went into their Citie Bethleem to be taxed.

MATH.17. Christ payed tribute to Cesar, both for him selfe and for his Disciples,& willed other so to do.

MAT.27. Christ euen vnto the death obeied the temporall rulers.

The apostels of Christ wer obedient to the hyer powers & taught other so to be.

ACT.24.25. Saint Paule willingly obeied the Publique Magistrates, Felix and Festus.&c.

ACT.5. Theudas & Iudas of Galile, were twoo seditious persons. The one boasted to doe great thinges and so allured much people to followy him, the other coũcelled

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ded the Ievves by no meanes to paye tribute to Ceſar, but to maintaine theire old liberties, and by this meanes moued great ſedition among the people.

VVhat became of them? were they not put to death, & ſo many as folowed thē, eyther ſlaine or elſe ſcattered abrod, & ſo brought to nought? we read not in al the holy ſcriptures, that any traitour or notable ſeditious perſon, hath at any time, eſcaped without notable and famous puniſhmēt. God cānot ſuffer his magiſtrates to be diſobeied, his common vveals to be diſturbed, his politique or ciuil lavvs to be cōtēned his godly & honeſt orders to bee brokē. VVhoſoeuer attempteth any ſuch wickendes, god will be auenged of him, as it is euident not onely in the holye ſcriptures, but alſo in prophane hiſtoryes.

Againſt malice, grudge, enuye, hatred and anger.

IF thou be tempted of Sathan to breake the order of charitie, and to malice thy Chriſten brother, ſette theſe ſcriptures before

the eyes of thy minde.

Sentences out of the olde Teſtament.

LEV.19. Thou ſhalt not hate thy brother in thine hart, but ſhalt in any wiſe rebuke thy neighbour that thou beare not ſinne for his ſake. Thou ſhalt not auenge thy ſelfe nor be mindfull of wrong, againſte the children of my peoyle, but ſhalt loue thy neighbour euen as thy ſelfe.

PRO.25. If thine enmies hunger, ſeede him, if he thirſt, geue him drinke, for ſo ſhalt thou heape coles of fire vppon hys head, and the lord ſhall rewarde thee.

ECCL.28. He that ſeeketh vengeance ſhall finde vengeance of the Lord, which ſhall ſurely keepe him his ſins.

Forgiue thy neighbour the hurt that he hath done thee, & ſo ſhall thy ſins be forgiuen to thee, alſo when the on praeſts. A man that beareth hatred againſt another, hovv dare hee deſire forgiuenes of god? Hee that ſhevveth no mercye to a man vvhich is like him ſelfe, hovv dare he aſke

forgiue-

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forgiueneſſe of his ſinnes? If he that is but fleſh, beareth hatred and kepe it, who will entreate for his ſinnes? Remember thy end and let enmitie paſſe.

Examples out of the old Teſtament.

I. REG. Samuel prayed for King Saule, although a vvicked man, an enemy to gods ſeruauntes, and altogerher diſobedient to the vvyll of God.

EXO. 22. Moyſes prayed for the ſtubburn and vnfaythfull Ievves, vvhich not withſtanding rebelled agaynſt him. & woulde haue ſlayne him.

Sentences out of the newe Teſtament

MATH. 5. Loue your enemies. Bleſſe them that curſe you. Doe good to them that hate you. Praye for them vvhyche doe you vvrong and purſue you, that ye may bee the chyldren of your father that is in heauen.

MATH. 7. VVhat ſoeuer yee wyll, that men ſhoulde doe to you, euen ſo doe yee to them. This is the lavve and the Pro-

phets.

MAT.19. Thou ſhalt loue thy neighboure as thy ſelfe.

LVC.6. Be merciſul as your father is merciſull. Iudge not, & ye ſhal not be indged. Condēne not, & ye ſhal not be condemned. Forgiue, & ye ſhal be forgiuen. Giue & it ſhall be ginen to you good meaſure pteſſed down ſhaken together, & rūning ouer ſhall mē giue in to your boſoms. For with the ſame meaſure ye meate, with the ſame ſhall other meate to you againe.

IOH.13. A new commaundement giue I vnto you, that ye loue togither as I loued you, that euen ſo ye loue one an other.

By this ſhall all men knowe that yee are my diſciples, if yee ſhall haue loue one to another.

1.COR.13. Thoughe I beſtovve all my goodes to feede the poore, and though I giue my body to be brent, yet if I haue no loue it profiteth me nothing at all.

GAL.6. Brethren, if any man be ſallen by

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by chaunce, into any fault, ye vvhich are ſpiritual, help to amẽd him in the ſpirit of mekenes, cõſidering thy ſelfe, leſt thou alſo be tẽpted. Beare ye one anothers burden, and ſo fulfil ye the lavv of Chriſt.

EPH. 4 Let not the Sunne go dovvne vpon your vvrath.

Be gentle one to an other, merciful forgiuing one another, euen as God for Chriſtes ſake, hath forgiuen you.

IAC. 1. Let euery mã be ſlovv vnto anger. For the vvrath of man worketh not that vvhich is righteous before God.

1. PET. 4. Aboue all thinges haue feruent loue among you. For loue ſhall couer the multuted of ſinnes.

1. IOHN. 4. If any man ſay, I loue God, & hateth his brother, he is a lyer. For he that loueth not his brother vvhome hee hath ſeene, god whom he hath not ſeene hovv can he loue? And this commaundement haue we of him that he that loueth God, ſhould alſo loue his neighbour.

1.IOHN.3. Hee that loueth not his brother, abideth in death. VVhosoeuer hateth his brother, is a murtherer. And yee knovve that no murtherer hath euerlasting lyfe abyding in him. My babes let vs not loue in vvorde nor in tongue, but in worke and truth.

Examples out of the newe Testament.

LVK.23. Christe so dearelye loued vs, yea and that vvhen vve vvere yet his enemyes, that he gaue himselfe euen vnto the death for our sake. Yea he hanging on the crosse prayed for his very enemies vnto his heauenly father.

ACT.7. Blessed Stephen, in the mids of his tormentes prayed for his enemies.

ROM.9. S. Paule vvished himselfe to bee curfed from Christe, so that his kinsmen the Israelites might be saued.

Agaynst the bitter stormes of persecution for the word of God

IF at anye time thorowe the frayltye of nature thou be troubled in thy minde when the crosse of persecution is layde vpon thee for the worde of God,

looke

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looke that thou shrinke not backe from the truth, nor discourage thy selfe, but thinke thy selfe blessed of God, call these scriptures that followeth vnto remembraunce for thy comfort.

Sentences out of the olde Testament.

1.REG.2. The Lorde killeth and giueth life agayne, he bringeth euen to hell and backe agayne.

PSAL.33. The righteous crye, and the Lorde heareth them, and deliuereth them out of all their troubles.

The Lord is nye vnto them: that are of a troubled hart, and vvyll saue such as be of an humble spirite.

Great are the troubles of the righteous, but the lord deliuer him out of them all.

He kepeth all his bones so that not one of them be broken.

But misfortune shall slea the vngodlye, and they that hateth righteousnes shal be desolate.

The Lorde deliuereth the soules of his seruauntes and all they that but their trust in him, shall not be comfortles.

PSALM.44.

PSAL.44. For thy sake (O Lord) are we killed all the day long, and are counted as shepe appointed to be slaine.

Vp Lord, vvhy slepest thou, awake, & be not absent from vs for euer. VVherefore hidest thou thy face & forgettest our misery & trouble? For our soules is brought lovv euen vnto the dust, our belly cleueth vnto the grounde. Arise and helpe vs, and deliuer vs for thy mercies sake.

PSA.66. Thou (o god) hast proued vs thou also hast tryed vs, like as siluer is tryed. Thou broughtest vs into the snare, & laidest trouble vpon our loynes. Thou sufferedst mē to ride euer our heads, we went thorovv fire and vvater, & thou broughtest vs out into a comfortable place.

PSA.115. I beleeue and therefore haue I spoken, but I was sore troubled.

Right deare in the sight of the Lorde is the death of his saintes.

SA.3. The vvay of the righteous is iudged to be vtter destruction, but they, are in rest

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reſt. Althoughe they ſuffer payne before men, yet is their hope ful of immortality. They are punished but in fewe thinges, neuertheles in manye thinges ſhall they be neuer rewarded. For God proueth thē and findeth them meete for himſelfe, yea as the gold in the fornace doth he try thē, and receiueth them, as a burnt offring, & when the time commeth they ſhalbe lo-ked vpon.

ECCL. 2. My ſon, if thou vvilt come into the ſeruice of god, ſtand faſt in righteouſ-nes & feare, & arme thy ſoule to temptā-tion. Settle thine heart, & be patient, bow downe thine eare, receiue the wordes of vnderſtanding, & ſhrinke not away, when thou art entiſed. Hold thee faſt vpon god, ioyne thy ſelfe vnto him, & ſuffer that thy life may encreaſe at the laſt.

VVhat ſoeuer happeneth vnto thee re-ceiue it, ſuffer in heauines & be patient in thy trouble. For like as Golde and Siluer are tryed in the fyre, euen ſo are accep-table

table men in the fornace of aduersity
Beleue in God and he shall helpe thee.

ECC.4. For righteousnes take paine vvit
all thy soule, and for the truth striue tho
vuto death, and God shall fight for the
agaynst thy enemies.

Examples out of the olde Testament.

GEN.4. Abell vvas cruelly slayne of hi
brother Caine, vvhō he neuer offended.

GEN.39. Ioseph vvas cast into prison, bi
cause he vvould not leane vnto the filth
request of his Lordes vvyfe.

EXOD.14. Moses, Aron, and the Isralites
vvere greuously entreated and persecu
ted of King Pharao.

1.REG.18. Saule vvith greate diligenc
sought to destroy Dauid.

3.REG.19. Queene Iezabell pursued th
Prophet Helias.

2.PAR.22. Zachary the sonne of Barachi
as vvas stoned to deathe for telling th
kingt truth.

1.REG.22. Achimelech vvith certayn
othe

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other holye men of God vvere ſlayne at king Saules comaundement, bicauſe hee ſhevved kindnes to Dauid the hearty beloued ſeruant of God.

DAN. 3. Sydrac, Miſac, and Abdenago, vvere caſt into a fieric fornace, bicauſe they vvoulde not worſhip the golden Image, that king Nabuchodonoſor had made, but only the God of Iſrael.

DAN. 6. Daniel vvas caſt into the den of lions, bicauſe that contrary to king Darius commandement he had prayed vnto his Lorde God, the God of Iſrael.

DA. 14. At another time alſo he was caſt into the den of lions, bicauſe he ſaid, that Bel and the Dragon vvere no Gods.

DAN. 13. The vertuous and chaſt vvomā Suſan vvas at the point to be ſtoned vnto death, bicauſe ſhe vvoulde not break the commaundement of God, and conſent to the vnlavvfull and filthie requeſtes of the tvvo Elders.

2. MAC. 6. Eleazarus vvas miſerablye put vnto

vnto death, becauſe at the kinges com-
maundement he woulde not eate ſwine
fleſh contrary to the lawe of God.

2.MAT.7. A certayne woman alſo vvith
her.vii. ſonnes vvere vvith moſt extreme
cruelty put to death, becauſe they vvould
not obey the wicked precept of the moſt
vvicked king. The prophets were vnmer-
cifully ſlaine, becauſe they rebuked ſinne
and taught the vvill of God.

The moſt excellent Prophet Eſay, for
his liberty of ſpech in rebuking the ſinnes
of the princes & of the people, & prophe-
cing of gods vengeance to fall vpon the
country and the people, was cut in two
vvith a ſaw, & buried vnder an oke.

Ieremye after much empriſonment was
ſtoned to death of his people at Taphnas
in Egypt, bicauſe he vvarned thē of their
wicked liuing, and exhorted them vnto
repentaunce.

Amos at the commaundement of kyng
Ameſias for his preaching, vvas cruelly
beaten

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eaten and grieuously tormented. At
he laſte Ochozias Sonne of Amaſias,
auſed him to be thruſt into the temples
with a greate nayle, and being halfe dead
e was caryed into his ovvne countrye,
here he ſone after dyed.
Micheas was buffeted, enpriſoned, and
d with bread and water.

Sentences out of the new Teſtament.

MA. 5. Bleſſed are they that ſuffer perſecu-
ion for righteouſnes ſake, for theirs is the
ingdome of heauen.
Bleſſed are ye when men reuile you and
erſecute you, & falſly ſpeake al euil say-
ng againſt you for my ſake. Reioyce and
e mery, for great is your rewarde in hea-
en For ſo perſecuted they the prophetes
efore you.
MAT. 10. The ſcholer is not aboue the
aiſter, nor the ſeruaunt abou his Lorde.
f they haue called the father of the houſ-
ould Belzebub, hovve much more ſhall
ey ſo call them that are of his houſhold.

Be

Be not afrayd of them that kill the bo
die, but rather feare him, vvhich is able t
deſtroy both body and ſoule in hell fire.
Euery one that ſhall confeſſe me befor
men, I ſhall confeſſe him alſo before m
father vvhich is in heauen. But vvhoſoe
uer ſhall denie me before men. I ſhal al
denie him before my father, that is i
heauen.

MATH.24. Ye ſhal be hated of all men fo
my ſake.

MAR.8. VVhoſoeuer vvill folovv me, l
him forſake himſelfe, & take vp his croſ
& folow me. For vvhoſoeuer vvil ſaue h
life, ſhall loſe it. But vvhoſoeuer ſhall lo
his life for my ſake & the goſpels, the ſam
ſhal ſaue it. For vvhat ſhall it profit a man
if he vvin all the vvorld, & loſe his ovvn
ſoule? Or what ſhal a man giue to redem
his ſoule vvithal againe: vvhoſoeuer the
fore ſhalbe aſhamed of me & my vvorde
in this vvhoriſh & ſinful generatiō, of hi
ſhal the ſon of mā be aſhamed whē he cō
met

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meth in the glorie of his father with the holy angels.

IOH. 16. The seruant is not greater than his Lorde. If they haue persecuted mee, they will also persecute you. If the vvorld hate you, knowe ye, that it hated me before you. If ye were of the vvorlde, the worlde woulde loue that is his. But forasmuch as ye are not of the worlde, but I haue chosen you out of the worlde, therfore doth the worlde hate you.

IOH. 16. The time shall come that whosoeuer killeth you will think that he doth Gods seruice.

Yee shall lament and weepe, but the worlde shall reioyce.

In the worlde ye shall haue trouble, but be on a good comfort, I haue ouercome the worlde.

If we suffer with Christ, we shal also be glorified togither with him.

ROM. 8. I suppose that the afflictions of this life, are not worthye of the glorye

which ſhall be ſhewed vpon vs.

2.COR.1.Bleſſed be god the father of our Lorde Ieſus Chriſt, which is the father of mercy,& the God of al cõfort which cõforteth vs in al our trubulatiõs. As the afflictiõs of Chriſt are plenteous in vs,euen ſo is our cõſolation plẽteous by Chriſt.

2.COR.4.VVe ar not weried,but though our outward man periſh, yet the inwarde man is renued day by day.For our trouble which is ſhort & light,prepareth an exceding and an eternal vveight of glory vnto vs,vvhile vve loke not on the things that are ſene,but on the things vvhich are not ſene.For things vvhich are ſene are tẽporal,but thĩgs which are not ſene are euerlaſtig.2.COR.5.we know that if our earthy manſion of this dwelling vver deſtroyed, vve haue a building of God, an habitation not made vvith handes , but euerlaſting in heauẽ.PHI.1.Vnto you it is giuen, not only to beleue in Chriſte but alſo to ſuffer for his ſake, 2.Tim.2. Suffer affli-

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ction as a good ſouldiour of Chriſt.

2.TIMO. 3 If we die with Chriſte vve ſhall liue with him. If we ſuffer vvith him vve al ſo ſhal raigne with him, if we deny him he wil alſo deny vs. Al that wil liue godly in Chriſt Ieſu, ſhall ſuffer perſecutions.

1.PET. 2. This is thanke vvorthy if a man for conſcience to vvard God endure grief and ſuffer vvrong vndeſerued. If when yee do well ye ſuffer wrong & take it patiently then is there thankes with God. For hervnto verily vvere vve called.

1.PET. 3. Bleſſed are ye if any trouble happen vnto you for righteouſnes ſake.

1.PET. 4. Dearely beloued maruail not that ye are proued by fire (which thing is to try you) as though ſome ſtraũge thing happed vnto you, but reioyce in as much as ye are partakers of Chriſts paſſion, that when his glory appeareth, ye may be mery & glad. If ye be railed vpon, for the name of Chriſt, happy are ye. For the glorye and the ſpirite of God reſteth vppon

you. On their part, he was euill ſpoken of, but on your part he is glorified.

If any man ſuffer as a Chriſtian man, let him not be aſhamed, but let him glorifie God in this behalfe.

Let them that be troubled, according to the will of God, commit their ſoules to him with well doing, as vnto a faythfull creatour.

HEB. 13. Ieſus to ſanctifie the people with his owne bloud, ſuffered without the gate. Let vs go forth therefore out of the tents, and ſuffer rebuke with him. For here haue we no continuing citie, but we ſeeke one to come.

ACT. 14. By many tribulations muſt we enter into the kingdome of heauen.

ACT. 20. The holy ghoſt witneſſeth in euery citie, ſaying that bands and trouble abide me. But none of theſe things moue mee, neyther is my life deare vnto my ſelfe, that I might fulfill my courſe with ioye, and the miniſtration of the worde

which

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which I haue receyued of the Lorde Ieſu, to teſtifie the goſpel of the grace of God.

ACT. 21. I am ready, not to be bounde onely, but alſo to die for the name of the Lorde Ieſu.

APOC. 14. Bleſſed are the deade, that die in the Lorde, euen ſo ſayeth the ſpirite, that from henceforth they reſt from their labours. But their works follow them.

Examples out of the newe Teſtament

MATH. 14. Iohn Baptiſt for truth telling to king Herode, was caſt into priſon, and be headed.

MATH. 27. Ieſus Chriſt our Lord and ſauiour, after many blaſphemies, rebukes, ſlaunders, and bitter torments, ſuffred the moſt ſpiteſull death of the croſſe, and ſo enter into glorie.

ACT. 7. The holy Martyr S. Stepen was ſtoned vnto death.

ACT. 12. Iames the brother of Iohn was beheaded.

VVhat kindneſſe Peter and Paule with

the other Apoſtles, founde at the hãds of them, whoſe ſaluatiõ they moſt diligentlye ſought, the hyſtories make mention. Neyther I here ſpeake of thoſe bleſſed Martyrs, which ſince their dayes haue died for the confeſsiõ of Gods truth, ſo that the Goſpel is not vvithout a cauſe called of bleſſed Paul the word of the cros. 1. co. 1. For all that vvill liue godly in Chriſt Ieſu, ſayth he, ſhall ſuffer perſecution.

APOC. 6. I ſawe, ſayth S. Iohn vnder the aultar, the ſoules of them that vvere killed for the vvorde of God, and for the teſtimonie vvhich they had, and they cried with a loud voice, ſaying, how long tarieſt thou Lord, holy and true to iudge & to auenge our bloud on them that be on the earth? And long white garments vver giuen vnto euery one of them. And it was ſaid vnto thẽ, that they ſhould reſt a little ſeaſon til the number of their felovves & brethren, and of them that ſhould be killed as they were, were fulfilled.

Againſt

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Agaynst the temptation which the faythfull haue, when they compare their miseries and wretchednesse with the wealth, prosperitie, and pleasures of the swynishe Epicures and wicked worldlings.

Where thou also shalt see the miserable ende of the vngodly.

IF Sathan our olde aduersarie with his handmaid the flesh shall at any time moue thee to forsake God and his holy word, by considering the flourishing and triumphant estate of the wicked worldlings, and the to much miserable and base trade of the Lordes seruants and professers of Gods truth, which liue in all kinde of myserie, wretchednesse, and pouertie, and are piteouslye oppressed of the tyrantes of this worlde, when on the contrarie part the vngodlye haue all things at their owne pleasure, and liue at their heartes ease without disturbaunce for lacke of temporall things, consent not to his subtill assaultes, but manfully resist them, considering with thy selfe, that though the vngodly reyne in this worlde, and haue the uppermost hande, yet shall their ende be miserable when the poore afflicted for Gods cause shall after their manifolde temptatsons be rewarded with perpetuall ioy and euerlasting glory. And that thou mayest bee the more assuredlye perswaded in these things, call to remembraunce these holy Scriptures following.

Sentences out of the old Testament.

IOB. 15. Knowest thou not this, that frō the beginning euer since the creation of man vpon the earth, the prayse of the vngodly hath bene short, and that the ioye of the hypocrites hath continued but the twinkling of an eye? though he be magnified vp to heauen, so that his head reach vnto the cloudes, yet he perisheth at the last like dung, insomuch that they which haue seene him, shall say, where is he? he vanisheth as a dreame, so that he can no more be fouude, and passeth awaye in a vision in the night, so that the eye which sawe him before, getteth nowe no sight of him, and his place knoweth hym no more.

IOB. 21. VVherefore do the wicked men liue in health and prosperitie, come to their old age, and increase in riches. Their childers children liue in their sight, and their generation before their eyes. Their houses are safe from al feare, for the rod of God

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God doth not ſmite them. Their bullock gendreth, and that not out of time, their cowe calueth, and is not vnfruitfull. They ſend their children foorth by flockes, and their ſonnes lead the daunce. They beare with them Tabrets and harpes, and haue inſtruments of muſicke at their pleaſure. They ſpende their dayes in welthines, but ſodenly they go downe to hell.

IER. 12. O Lord thou art more righteous than that I ſhould diſpute with thee. Neuertheles let me talke with thee in things reaſõable. How happneth it, that the way of the vngodly is ſo proſperous, & that it goeth ſo well with them whiche vvithout any ſhame offend and liue in wickednes. Thou planteſt them, they take roote, they growe and bring forth fruite. They boaſt muche of thee, yet art thou farre from their reynes. But thou Lorde (to vvhome I am well knovvne) thou that haſt ſene and proued my heart, take them away like as a flock is caried to the ſlaugh

ter

ter house, and appoint them for the day of slaughter.

ABAC. I. O Lord hovve long shall I cry and thou vvilt not heare, hovv long sha I complayne vnto thee, sussering vvron and thou wilt not help: vvhy lettest tho me see vverines and laboure: Tirany & violence are before me, povver ouer go eth right, for the lavve is torne in peece and there can no righte iudgement go foorth. And vvhy, the vngodly is more se by then the righteous. Thys is the caus that vvrong iudgemēt procedeth. Thin eyes, O Lorde are cleane thou mayes not see euill, thou canste not beholde th thing that is vvicked. VVherfore the dost thou loke vpon the vngodly, & hol- dest thy tongue, when the wicked deuou- reth the man that is better then himselfe Thou makest men as the fish of the sea & like as the creping beastes that haue no guide, they take vp all vvith their angel, they catch it in their net, and do sacrifice

vnto

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nto their yarn, becauſe that thorovv it heir portion is become ſo fat, and theyr meate ſo plenteous. VVherfore they caſt out their net agayne and neuer ceaſe to lay the people.

ROB. 11. Like as the vvine deceiueth the dronkard, euen ſo the proud ſhall fall and not endure.

PSAL. 24. Full miſerable is the death of the vngodlye, for they that hate the righteous ſhal be plucked vp by the rote. Feare not thy ſelſe at the vngodly, be not thou enuious againſte the euill doers. For they ſhall ſonne be cut dovvne lyke the graſſe and bee vvithered euen as the greene hearbe. Greeue not thy ſelſe at one that hath proſperitye & liueth in abhomination. Leaue of from vvrath, let go diſpleaſure, let not thy gelouſye moue thee alſo to doe euill. For vvicked doers ſhall bee rooted out, but they that patiently abide the Lorde, ſhall inherite the lande: Suffer yet a lyttle vvhile, and the

vngodly

vngodly, shal be cleane gone, thou shalt
looke after his place, & he shall be away.

Read forth the psalme and mark it well.

VVherefore thus arrogantly magnifiest thou thy selfe at all time. O mischieuous gyaunt, wherefore enforceth thy tongue mischiefe, forging deceit, like a newe sea rasour. VVherefore loueſt thou malice rather than honestie, rather to lie than to saye truth: for thou deliteſt in all maner of pernicious speache, oh thou deceitfull tongue. VVherefore God shall vtterlye rende thee vp by the rootes, and destroye thee, and he shall throwe thee dowvn out of the tabernacle, and pluck the rotes out of the lande of the liuing.

Reade diligentlye and marke well the 73. Psalme, which altogither belongeth vnto this matter.

AMOS. 6. VVo be to the proude wealthy in Sion, euen to such as think themselues so sure vpon the mount of Samaria, which

holde

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hold thēſelues for the beſt of the worlde, and rule the houſe of Iſrael at their ovvn pleaſure. Ye are taken oute for the euill day, euen ye that ſit in the ſtoole of vvilfulnes, ye that lie vppon the beds of Iuorie, and vſe your vvantonnes vpon your couches, ye that eate the beſt lambes of the flocke, and the fatteſt calues of the droue, ye that ſing to the Lute, and in playing of inſtrumentes, compare your ſelues vnto Dauid, ye that drinke vvyne out of goblets, and annoynt your ſelues with the beſt oyle, but no man is ſory for Ioſephes hurt, therfore ſhall ye novve be the firſt of them, that ſhal be ledde awaye captiue, and the luſty chere of the vvilfull ſhall come to an ende.

Examples out of the olde Teſtament.

GEN. 4. Cain, thefigure of all vvicked & bloudy tyrants, flevve his brother Abell, and vvhile he liued, he vvas a runagate, & a vagabonde, hauing an vnquiet conſcience, and novve being dead he is a damned

ned soule in hell.

GEN. 6. 7. The tyrants & mighty gyants, with all the vvorlde besides viii. persons were drovvned, after they had liued long in pleasure, and in all the filthye desires of the vvicked flesh vvithout repentance.

GEN. 19. The filthie Sodomites liued in all kinde of voluptuous abhominatiō, the conclusion vvas, that they vvere cōsumed with fire and brimstone from heauen.

EXOD. 14. Pharao handled the people of God very cruellye, entending vtterlye to destroy them all, but the ende vvas, that both he and all his armie were drovvned in the sea, and the people of Israel harmlesse preserued.

IVD. 4. Sisar and Abimelech, being grieuous enimies of Gods people, were slaine of vvomen. IVD. 13. Holofernes for all his proude lookes entending to destroye the Israelites, vvas slayne himselfe of a vvoman.

I. REG. 31. Saule persecuted Dauid the

seruant

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ſeruant of God, entending to ſlea him, but Dauid eſcaped, and Saule vvas ſlayne vvith the ſwearde.

2. REG. 17. Achitophell remembring vvhat vvicked counſell he had giuen Abſolon agaynſt his father Dauid, and perceyuing that it vvould not come to paſſe (ſo mighty is God to deſtroy the vvicked councels of the vngodly) he vvent home and hanged himſelfe.

2. REG. 18. Abſolon purſuing and ſeeking his fathers death, in the middes of his furie vvas hanged, by the heare of his head on a tree, and ſo died.

3. REG. 2. Ioab vvas ſlaine, bicauſe he killed tvvoo good men, euen Abner and Amaſa.

3. REG. 15. The houſe of Ieroboam becauſe he made Iſrael to ſin, vvas deſtroyed by the ſvvord of Baaſa king of Iſrael.

4. REG. 9. Queene Iezabel that greate enemye of the ſeruauntes and Prophets of the Lorde vvas throvvne dovvne hedlong

headlong out of an highe windowe, and troden dovvne with horſes feete, and at the laſt deuoured and eaten vp of dogges. Iehu ſlevve the houſe of Achab, for the Prophetes that vvere ſlayne.

2.PAR.24. King Ioas was ſlayne of hys ovvne ſeruants, bicauſe he ſlevv Zachary the ſonne of the high prieſt Ioiada vvithout cauſe.

4.REG.25. The vvicked king Sedechias vvhich ſo cruelly handled the Prophet Ieremy, had both his eyes put out, and being fettered vvith chaynes of Iron, he was caried priſoner into Babylon, vvhere he miſerably died.

HESTER.7. Amon that moſt proude accuſer and inuenter of miſchiefes againſt the Ievves, preparing a payre of galovves for good Mardocheus the faythfull Iſraelite, vvas hanged vpon them himſelfe.

DAN.6. They that accuſed Daniel to the king, and ſought his death, vvere caſt into the dungeon, and deuoured of the

Lions.

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Lyons.

DAN. 13. The vngracious and vvicked Iudges, whiche ſought the death of the godly woman Suſanna, were ſlayne them ſelues.

2. MAC. 4. Andronicus, which ſlew that good man Onias, was ſlayne himſelfe.

Sentences out of the new Teſtament.

LVK. 6. VVo be to you that are rich, that haue therein your conſolation. VVo be to you that are full, for yee ſhall hunger. VVo be to you that nowe laugh, for yee ſhall wayle and weepe. VVo be to you when all men ſhall prayſe you, for ſo did their fathers to the falſe prophets.

PHIL. 3. Many walke of whome I haue told you often, and now I tel you weping that they are the enimies of the croſſe of Chriſt, vvhoſe ende is damnation, whoſe God is their belly, & whoſe glorie is their ſhame, which are worldly minded.

IAC. 5. Go to now ye rich men, wepe & houle on your wretchednes that ſhal cõe

vpon you. Your riches is corrupt, your garments are motheaten, your golde and ſiluer is cankered, and the ruſt of thē ſhal be a witnes vnto you, and ſhall eate your fleſh as it were fire. &c.

APO. 17. I hearde a voice from heauen, ſaying: O my people come awaye from Babylon that great whoore and mightie ſtrūpet the mother of the abhominations of the earth. Come awaye I ſay from hir, that ye be not partakers of hir ſinnes, that ye receyue not of her plagues, for hir ſins are gone vp to heauen, and God hath remembred hir wickednes. Reward hir, as ſhee rewarded you, and giue hir double, according to hir vvorke. And poure in double to hir in the ſame cup which ſhee filled vnto you. And as much as ſhe glorified hir ſelfe, and liued vvantonlye, ſo much poure ye in for hir of puniſhment and ſorow. For ſhe ſayde in hir ſelfe, I ſit being a Queene, and am no widovv, and ſhall ſee no ſorowe. Therefore ſhall her

plagues

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plagues come at one daye, death and ſorowe and hunger, and ſhe ſhall be brent with fire. For ſtrong is the Lorde God which iudgeth hir.

Examples out of the newe Teſtament.

LVK. 16. The riche and proude glutton, vvhich vvas gorgeouſlye apparayled, and fared daintily euery daye, and yet wouldc haue no pitie on the pore Lazar, died, and vvas caried into hell.

ACT. 1. Iudas that betrayed Chriſt, hanged himſelfe.

ACT. 12. Herod vvhich greatly vexed the congregation of Chriſt, and ſlevve Iames the brother of Iohn, euen in the midſt of his pompe and glory, vvas ſmiten dovvne of the Lordes angel, and vvas eaten vvith wormes, and ſo miſerably periſhed.

ACT. 13. Elymas the ſorcerer and falſe Prophet reſiſted Paules preaching, but he therefore vvas ſtreyght vvayes ſtricken blynde thorowe the mightie povver of God.

Agaynſt the moſt horrible and damnable ſinne, the ſinne agaynſt the holy ghoſt.

IF the Deuill which ſeeketh nothing but thy deſtruction, labour ſo to harden thy heart, that thou contrary to thy knowledge, euen of a pretenced and wilfull malice ſhouldeſt impugne the truth of Chriſtes goſpell, and perſecute the ſame in his members, and ſo ſinne againſt the holy ghoſt, and blaſpheme the Lorde thy God, vnto the damnation both of thy bodye and ſoule, loke that aboue all things in this behalfe, thou leaueſt not vnto his wicked temptations, if thou tendereſt thine owne ſaluation, but rather with all thy power reſiſt him, by calling the ſe holy Scriptures vnto thy remembrance.

Sentences out of the olde Teſtament.

EXO. 33. I vvill put him out of the booke that ſinneth againſt me.

LEVIT. 33. A man that ſpeaketh euill of his God, ſhall beare his ſinne, and he that blaſphemeth the name of the Lorde, lette him die the death, al the people ſhal ſtone him, whether he be a Citizen or a ſtranger, whatſoeuer he be, that blaſphemeth the name of the Lorde, let him dye the

death.

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death.

I.REG 2. If one man ſinneth agaynſt an other, God maye be mercifull vnto him: but if anye man ſinne againſt God, who ſhall pray for him?

NVM. 15. The ſoule that doth ought preſumptuouſlye, whether he be an Iſraelite or a ſtraunger, the ſame blaſphemeth the Lorde. And that ſoule ſhall be rooted out from among his people, bicauſe he hath deſpiſed the worde of the Lorde, and hath broken his commaundement. That ſoule therefore ſhall periſhe, and his ſinne ſhall be vpon him.

PRO. 2. They reioyce in doing euill, and delight in wicked things.

ESA. 3. They make boaſt of their ſinnes themſelues, as the Sodomites did, and hid them not. VVo be vnto their ſoules, ſo they haue rewarded euill vnto themſelues. Bidde the righteous doe well, for they ſhall enioy the fruites of their ſtudy. But vvo be vnto the vngodlye and vnrighte-

ous, for they ſhall be rewarded after their vvorkes.

IERE.7. Thou ſhalt not praye for this people, thou ſhalt neither giue thanks nor bid prayer for them. Thou ſhalt make no intercession to mee for them, for in no vvise vvill I heare thee. Reade forth.

IER.41. This ſaid the Lord vnto me, thou ſhalt not praye to doe this people good. For though they faſt, I vvill not heare their prayers, though they offer burnt offrings and ſacrifices, yet vvill not I accept them. For I vvill deſtroye them vvith the ſvvorde, and hunger, and peſtilence.

Examples out of the old Teſtament.

4.REG.9. The ſeruantes and all the armie of the proud Senacherib vvere deſtroyed for their blaſphemie againſt God.

IVD.6.and.14. Holofernes blaſphemed God, when he ſaide that there vvas none other God of the earth, but Nabuchodonoſor, and therefore was he aftervvarde ſlaine euen of a vvoman.

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DEVT.3. Nabuchodonoſor blaſphemed god, whē he ſaid to the three childrē, who is the God that can deliuer you out of my handes.

IER.44. The children of Iſrael blaſphemed God therefore periſhed, vvhen they ſaid to the Prophete Ieremy: as for the vvords that thou haſt ſpoken vnto vs in the name of the Lord, we vvill in no wiſe heare them: but vvhatſoeuer goeth out of our ovvne mouth that vvill vve do, vve vvill do ſacrifice & offer oblations vnto the Queene of heauen, like as we & our forefathers, our kinges & our rulers haue done in the cities of Iuda & in the ſtreats and fieldes of Ieruſalem. For thē had vve plenteouſnes of vittailes, thē vver vvee in proſperitie & no miſfortune came vpō vs. But ſence we left to offer and to ſacrifice vnto the queene of heauē, vve haue had ſcarſneſſe of all thinges, and periſh vvyth ſvvord and hunger.

I.MACHA.I. Thoſe Ievves blaſphemed

God,which ſayd, let vs go, & make a couenant with the heathen that are rounde about vs. For ſince vvee departed from them, vve haue had ſorowe inough.

2.Mac. 13. Nichanor blaſphemed God, when he ſayde: is there a mightie one in heauen,that commanded the Saboth day to be kept. It was anſwered,yea,euen the liuing God, the mightie Lorde in heauen commanded the vii.day to be kept. Then ſayd he: and I am mightie vpon earth, to command them for to arme themſelues, and to performe the kings buſineſſe.

Sentences out of the newe Teſtament.

MAT. 12. He that is not with me,is againſt me,ſayth Chriſt. And he that gathereth not vvith me,ſcattereth abrode. Therfore I ſay vnto you all manner of ſin and blaſphemie ſhall be forgiuen vnto men, but the blaſphemie againſt the ſpirit ſhall not be forgiuen vnto men. And vvhoſoeuer ſpeaketh a worde againſt the ſon of man, it ſhal be forgiuen him. But vvhoſoeuer

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speaketh againſt the holye ghoſt, it ſhall not be forgiuē him neither in this vvorld nor in the vvorlde to come.

1. IOHN. 5. If any man ſee his brother ſin not vnto death, let him aske and he ſhall giue him life for them that ſinne not vnto death. There is a ſinne vnto death, for which I ſay that a man ſhoulde not pray.

HEB. 6. It maye not be, that they which were once lightned & haue taſted of the heauenlye giſt, and vvere become partakers of the holy ghoſt, and haue taſted of the good vvord of God, and the povvers of the vvorlde to come, if they fall away, that they ſhould againe be renued by repentance, which in themſelues do crucify the ſon of God, making a mocke of him.

HEB. 10. If vve ſin vvilfully after that we haue receyued the knovvledge of truth, there remayneth no more ſacrifice for ſins, but a fearful loking for iudgement, & violent fire vvhich ſhal deuour the aduerſaries. He that deſpiſeth Moſes lavv, dieth

vvith out mercy vnder tvvo or thre wit-
neſſes. Hovv much ſorer ſuppoſe ye, ſhal
he be puniſhed vvhiche treadeth vnder
fote the ſonne of God, and counteth the
bloud of the Teſtament, wherwith he was
ſanctified, as an vnholy thing, & diſhonor
to the ſpirite of grace.

Examples out of the newe Teſtament.

LVK. 11. The Ievves ſpake blaſphemye
agaynſt the holy ghoſt, when they ſayd of
Criſt, by the povver of Belſebub doth hee
caſt out Deuils.

MAT. 27. They vver blaſphemers vvhich
ſayd to Chriſt hanging on the croſſe thou
that deſtroyeſt the temple of God, and
buildeſt it agayne in three dayes, ſaue thy
ſelfe. If thou be the ſonne of God come
dovvne from the croſſe. They alſo ſpake
blaſphemy agaynſt the holy ghoſt, vvhich
novv a dayes of a pretenſed malice con-
demne the vvord of God as hereſy, and
perſecute the preachers thereof as here-
tikes and ſeditious perſons.

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Againſt the deſpiſing of Gods word, and of the plagues that follow the ſame

IF the deuill goe about to plucke downe thy minde from the loue of Gods word, and to moue thee to deſpiſe the doctrine of thy ſaluatiō ſo that thou ſholdeſt no more delight in the moſt comfortable goſpell of Chriſt, which is the power of God to ſaue ſo many as beleeue, but rather in thinges of vanytye, take heede that thou leaneſt not to his ſutle ſuggeſtions, but ſtanding in awe of gods iudgements, and fearing his plagues, valiantly reſiſt Sathan with theſe holy ſcriptures folowing.

Sentences out of the olde Teſtament.

LEVI. 26. If ye vvill not hearken vnto me ſaith the Lord nor keepe my commaundements, but deſpiſe them. &c. then vvill I do this agayne vnto you, I vvill ſet my face agaynſt you, and ye ſhall fall before your enemyes, and they that hate you, ſhall raigne ouer you. I vvill make the heauen ouer you as harde as yron & your lande as hard as braſſe. I vvill ſende my vvilde beaſtes vpon you vvhich ſhall rob you of your childrē & deſtroy your cattel.

I vvill

I vvill ſende a ſvvorde vpon you that ſhal auenge my Teſtament vvith you: I vvill ſende the peſtilence among you. Reade the Chapter to the ende.

DEV.27. If thou vvilt not hearken to the voyce of the Lorde thy God to kepe and to doe all his commaundements and ordinaunces, then all the curſes ſhall come vppon thee, and ouertake thee. Curſed ſhalt thou be in the tovvne, and curſed in the fielde, curſed ſhall thine almayrie bee and thy ſtore. Curſed ſhall the fruite of thy bodie and the fruite of thy lande be, and the fruite of thine Oxen, and the flocke of thy ſheepe. The Lorde ſhall make the peſtilence cleaue to thee, vntill he haue conſumed thee from the land, the Lord ſhal ſmite thee vvith madnes, blindnes, and daſing of heart, bicauſe thou ſeruedſt not the Lorde thy God, vvith ioyfulneſſe and with a good heart, for the abundaunce of all things, therefore thou ſhalt ſerue thine enimye which the Lorde

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ſhall ſend vpon thee in hunger & thirſt, in nakednes and in nede of al things, and he ſhall put a yoke of yrō vpon thy neck vntill he haue brought thee to naught. Reade this Chapter diligentlye from the beginning vnto the ende.

ESA. 5. They haue caſt avvay the lavv of the Lord of hoſtes, and haue blaſphemed the vvord of the holy one of Iſrael. Therfore is the vvrath of the Lorde kindled againſt his people, and he ſhaketh his hand at them, yea he ſhall ſmite ſo that the hils ſhall tremble. And their carcaſſes ſhal lie in the open ſtreate.

ESA. 14. They haue offended the lavve, chaunged the ordinaunces, and made the euerlaſting Teſtament of none effect. And therefore ſhall the curſe deuour the earth, for they that dvvell thereon haue ſinned, vvherefore they ſhall be brent alſo, and thoſe that remayne ſhall be verye fevve. The ſvvete vvine ſhall mourne, the grapes ſhall be vveake, and all that haue

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bene mery in hearte, ſhal ſigh. The mirth of Tabrets ſhall bee layde dovvne, the cheere of the ioyfull ſhall ceaſe, and the pleaſure of the Lutes ſhall haue an ende. There ſhall no more vvine be dronk with mirth the Beere ſhall be more bitter to them that drinke it, the wickd cities ſhall be broken downe. all houſes ſhalbe ſhut that no man may come in.

ESAY. 24. VVo is me ſayth the Prophet all is full of ſinners, vvhich offend of purpoſe and malice. And therfore (O thou that dvvelleſt vpon the earth) there is a hand for thee: feare, pit, & ſnare. VVho ſo eſcapeth the terrible cry, ſhall fall into the pit. And if he come out of the pit, he ſhall be taken vvith the ſnare. For the vvyndovves aboue ſhal be opened, & the foundatiõs of the earth ſhal moue. The earth ſhall giue a great cracke, it ſhall haue a ſore ruine & take an horrible fall. The earth ſhall ſtacker like a dronken man, & be taken avvay like a tent. Her miſdeedes

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all light ſo heauy vpon her, that ſhee uſt fall and neuer riſe vp againe. Reade e whole Chapter.

ISA. 30. Theſe people are obſtinate they rouoke me vnto anger, they are lying hildren, and euen ſuche chyldren that ill not heare the lavve of God. They ye to them that ſee, ſee nothing and o the Southſayer, tell of nothing for o come, if it be eyther good or honeſt, ut ſpeake pleaſaunt thinges vnto vs nd preach vs falſe thinges. Treade ute of the vvaye, goe oute of the the, turne avvay the holy one of Iſraell om vs. Therefore thus ſaith the ho- one of Iſrael, foraſmch as ye haue aſt avvay his vvorde, and haue comfor- ed your ſelues vvith povver and nim- lenes, and put your confidence therein, herefore ſhall yee haue this miſchiefe a- yne for your deſtruction, and fall like hye vvall that falleth, bicauſe of ſome ft or blaſt, vvhoſe breaking commeth ſodenly

ſodenly. And your deſtruction ſhall b
like an earthen potte vvhich breaketh
no man touching it, but breaketh ſ
ſore that a man ſhall not finde a ſheue
of it to fetche fire in, or to take vvate
out of the pitte. For the Lorde GOD
euen that holy one of Iſrael hath promi
ſed thus.

ESA.41. VVho ſuffered Iacob to be tro
den vnder foote, and Iſrael to be ſpoyled
vvas it not the Lorde himſelfe, agayn
vvhome vve haue ſinned? vve had no de
lighte to walke in his vvayes, neyth
were vve obedient to his lavves. There
fore hath he poured vpon vs his vvrath
full diſpleaſure and ſtraunge battayle
vvhich maketh vs haue to doe one euery
ſide, yet vvyll vve not vnderſtand. He
burneth vs vp yet ſinketh it not into ou
heartes.

IERE.9. Bycauſe they haue forſaken
my lavve that I gaue them and haue no
hearde my voyce, nor yet vvalked theraf
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ter, but followed the vvickednes of their owne heartes, and runne after ſtraunge Gods, as their fathers taught them. Therfore this ſayeth the Lorde of Hoſtes, the God of Iſraell: beholde I will feede this people with VVormewoode, and gyue them gall to drinke, I vvil ſcatter them among the heathen, vvhome neyther they nor their fathers haue knovvne. And I vvill ſende a ſvvorde among them to perſecute them, and neuer leaue vntill I bring them to naught.

IER. 17. If ye vvill not obey me, ſayeth the Lorde, to vvalke in my lavves vvhich I haue giuen you, and to heare the vvords of my ſeruauntes the Prophetes, vvhome I ſent vnto you, ryſing vp timely, and ſtill ſending. If yee will not followe them I ſaye, then will I doe vnto this houſe as I did vnto Silo, and vvill make this Cite to be abhorred of all the people of the earth.

IER. 29. I vvill ſend vpon them, ſvvorde,

honger, and peſtilence, becauſe they haue not my vvordes, whiche I ſent to them ſaith the Lorde, by my ſeruants the prophets.

ZACHA.7. They vvould not take heede ſayth the Lorde, but turned their backe, and ſtopped their eares, that they ſhoulde not heare. Yea they made their heartes as an Adamant ſtone, leaſt they ſhoolde heare the lavve and words which the lord of hoſtes ſent in his ſpirite by the Prophet afore time. VVherfore the Lord of hoſtes vvas very vvroth at them. And thus it came to paſſe, that like as he ſpake and they vvoulde not heare, euen ſo they cryed, and I vvoulde not heare, ſayth the Lord of hoſtes.

Examples out of the old Teſtament

GENE.7. Nohe preached to the olde vvorlde and exhorted them to repent & amend their life, or elſe god would ſurely plague them. But they laughed Nohe and his doctrine to ſcorne, and continued

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in their abhominable, and vvicked liuing, vvhat folovved? was not all the vvorlde drovvned, eyght persons onely excepted?

GEN. 19. Lot seeing the vnnaturall moste filthy vncleannes of the stinking Sodomites coũselled them to cease so to much licentiously to offende theire Lord God. They vvould not heare Lot nor his Sermõs, but churlishly entreated him. VVhat folovved? were they not consumed with water, fyre, and brimstone from heauen. O moste dreadfull plagues.

After vvhat sort the Israelites were plaged for their disobedience to gods word, the bookes of the olde Testament doe euidently declare.

The despisers of Gods worde are punished many and sundry wayes, as vvith sworde, Pestilence, hunger, vvilde beastes, and fire.

Of the Sworde.

Read Exod. 5. Leu. 26. Deu. 22. Iob. 19. Esa. 1. Iere. 9. 15. 20. 25. 29. 42. 43. 46. 50.

Of the pestilence.

Reade. Exod. 5. Leui. 26. Deut. 28. 32. 2. Regu. 24. Psalme. 104. 1 Para. 22. Ezechi. 7. 14. 18. 33. 23. 38. Math. 24.

Of Hunger.

Reade Deute. 28. 32. 1. Regum. 24. Psalm. 104. Eccle. 39. Iere. 11. 14. 18. 54. Amos. 8. Act. 11. Apoc. 18.

Of beastes.

Reade. Leuit. 26. Deut. 22. 1. Reg. 27. 3. Reg. 13. Sapien. 16. Esay. 18. Ier. 11. 15. 27. 34. Ezech. 4. 5. 14. 20. 32. 13. 39. Ose. 2.

Of Fyre

Reade. Gene. 19. Leuit. 10. Nume. 11. 16. 21. Deut. 32. Iosue. 7. 3. Reg. 18. 2. Par. 7. Iob. 1. 15. 20. 31. Psal. 10. 87. Esa. 9. 26. 66. Ie 15. 27. Treno. 1. 2. Baruch 4. Eze. 22. 28. 30. 38. 39. Dan. 3. Ose. 8. Amos. 1. 2. Abdi. 1. Mich 6. Sopho. 1. Nahum. 3. Zach. 11. 12. 13. Apo. 9. 1. 8. 19. 20.

Sentences out of the new Testament.

MATH. 10. VVhosoeuer shall not receiue you nor heare your Sermons, goe ye out

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of that houſe or citie, and ſhake the duſte of your feete. Verely I ſay vnto you, it ſhalbe more eaſy for the land of Sodome and Gomorra at the day of iudgemente, then for that Citie.

MAT. 11. VVo be to thee Corazin, wo be to the Bethſaida, For if the miracls which vvere ſhevved in you, had bene done in Tyre and Sidon, they had repented long agon in ſackeloth & aſhes. Neuertheleſſe I ſay vnto you, it ſhall be eaſyer for Tyre and Sidon, at the daye of iudgement then for you. And thou Capernaum, whiche art lift vp vnto heauen, ſhalt be brought dovvne to hell. For if the miracles, vvhich haue bene done in thee, had bene ſhewed in Sodome they had remayned vnto this day. Neuertheleſſe I ſay vnto you, it ſhall be eaſier for the land of Sodome, in the day of iudgement, then for thee.

MATH. 21. The kingdome of God ſhalbe taken from you, and ſhalbe giuen to a nation which ſhall bring forth the fruites

of it. And vvhoſoeuer ſhall fall on this ſtone, he ſhal be broken, but on whom ſoeuer it ſhall fall vpon, it will grind him all to powder.

MAT. 23. O Ieruſalem Ieruſalem vvhiche killeſt the Prophets, and ſtoneſt them which are ſent vnto thee, how often wold I haue gathered thy children together, as the henne gathereth her chickens vnder her vvynges, and ye vvoulde not. Beholde your habitation ſhalbe left vnto you deſolate.

LVK. 10. He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me, and he that deſpiſeth me, deſpiſeth him that ſent me.

IOHN. 3. This is the condemnation that light is come into the world & men loued darknes more then lighte, becauſe theyr deedes vvere euill.

10. 12. He that refuſeth me ſayth Chriſt & receaueth not my vvordes, hath one that iudgeth him. The word that I haue ſpoké, ſhall

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ſhall iudge hum in the laſt day.

IOHN. 5. If I had not come and ſpoken vn to them, they ſhold haue had no ſin, but nowv haue they nothing to cloke their ſin withall.

ACT. 13. It was meete that the worde of God ſhould firſt haue ben preached vnto you, but ſeing you put it from you, and thinke your ſelues vnworthy, of euerlaſtig lyfe, lo we turn to the gentyles for ſo hath the Lord commaunded vs.

1. THES. 4. He that deſpiſeth the preacher deſpiſeth not man but God whiche hath ſent his holy ſpirit among you.

HEB. 10. He that deſpiſeth Moſes lavv dieth without mercy vnder two or iii. witneſſes. Of howv much ſorer punifhment ſuppoſe ye, ſhall he be counted worthye, vvhich treadeth vnder foote the ſonne of God, and counteth the bloud of the teſtament as an vnholy thing? Verely it is a feareſull thing to fall into the handes of the liuing God.

APOCA.9. The vngodly shall be so plaged that they shall seeke death, and shall not finde it, they shall desire to dye, and death shall flie from them.

Examples out of the newe Testament.

MA.22. They that vvere called to the mariage & would not come, but vngentlye treated the messengers, vvere destroyed and their citie brent vp.

LVKE.19. VVhen Christ came neare to Ierusalem, he behelde the citie & wept on it, saying: if thou knewest also euen at this day, the thinges appertayning vnto thy peace, thou wouldest more be diligent to looke vpon them. But nowe are they hid from thine eyes. For the dayes shall come vpon thee, that thine enemyes shall cast a banke about thee, and beseige and keepe thee on euery side, and make thee euen with the ground, vvith thy children vvhich are in thee. And they shall not leaue one stone vpon another, because thou knowest not the time of

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thy visitation. Hereof may we learne that Ierusalē was destroyed because they would not receiue Christ nor his word, but despised the doctrine of their saluation, and the preachers of the same. If wee doe not repent and amende, the same or more grieuous plagues abide vs.

Against carnall securitie and fleshly liuing without feare of God.

IF Sathan tempteth thee to liue after the lustes of the flesh without all feare of GOD, and to take no thought for thy saluation, that by this meanes he may prouoke thee vnto all kinde of wickednes, looke that thou by no meanes geuest place to his temptations, but rather watche the more diligently ouer thine owne health, and he may not preuaile against thee, arme thy selfe with strong faythe, and alwaye set before thine eyes these Scriptures following.

Sentences out of the olde Testament.

PSA. 119. Seeke after God, and your soule shall liue.

ESA. 55. Seke the Lord while he may be found, & cal vpon him while he is nie. Let the

the vngodlye man forſake his ovv
wayes, and the vnrighteous his own im
ginations, and turne agayne vnto t
lord, ſo ſhal he be mercyful vnto him, &
Folovv not the luſt of thyne ovvne he
in thy ſtrength, and ſay not tuſhe hov
haue I had ſtrength, or vvho vvyll bry
me vnder becauſe of my vvorks? for dou
leſſe God ſhall auenge it. And ſaye n
I haue committed no ſinnes, what e
hath happened to me. For the almight
is a patient revvarder. Bicauſe thy ſinne
forgiuen thee, be not therfore vvitho
feare, neyther heape one ſinne vpon a
other. And ſay not tuſh: the mercy of t
Lord is great hee ſhall forgiue me my ſi
be they neuer ſo many. For like as hee
mercifull ſo goeth wrath from him al
and his indignation commeth down vp
on ſinners.

Make no tarying to turne vnto the lor
& put not of from day to day, for ſoden
ſhall his vvrath come and in the time
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vengeaunce he shall destroy thee.

ECC.9. A man knoweth not his time like as the fishes are taken vvith the angle, and as the birds are caught with the snare, euē so are men taken in the perillous time, when it commeth sodenly vpon them.

Let thy garment be alway white, & let thine head lacke no ointment.

Examples out of the olde Testament.

GEN.7. The people to whom Noahe preached, would de not amend but went forthe to nousle themselues in all kind of worldly pleasures, and euen in the mids of their riotus liuing, the floude came & drowned them all.

GEN.19. The Sodomites laughing Lot & his exhortations to scorne, and going forth to offende God with their toomuch beastlike voluptuousnesse vvhen they thought themselues to be in most safegarde & furdest from any misfortune, wer consumed vnto ashes with fire & brimstone from heauen.

4.REG.25. The Iewes ſetting at naught the admonitions of Gods prophets, cõtinued in all their wickednes, and euen in the mids of their carnall ſecuritie & fleſhly quietnes, God ſent their enimies vpon them, which deſtroyed their countrie, ſlue a great number of people, and led avvay moſt miſerable captiues ſo many as pleſed them, leauing the reſidue behind them in moſt vvretched ſlauery.

Sentences out of the new Teſtament.

MAT.24. VVatch, for ye know not vvhat houre your Lord will come. Of this be ye ſure, that if the houſholder knevve vvhat houre the theefe vvould come, he vvolde ſurely watche, and not ſuffer his houſe to be broken vp. Therefore be ye alſo ready, for in ſuch an houre as ye thinke not, will the ſonne of man come.

MATH.26. VVatch and pray, that ye fall not into temptation.

LVK.12. Let your loynes be gyrd about, and your lyghtes bee burning, and your

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ſelues like men that waite for their mayſter, vvhen he will returne from the wedding, that as ſone as he cõmeth & knocketh, they may open vnto him. Bleſſed are thoſe ſeruants, whom the Lorde when he comneth, ſhall finde waking.

MARK. 13. Take heede, watch, and pray, for ye knowe not when the time is: As a man, whiche is gone into a ſtraunge countrey, and hath left his houſe, and giuen his ſubſtance to his ſeruantes, and to euery man his vvorke, and commaunded the Porter to watch: watch ye therefore, for ye knovve not when the maiſter of the houſe vvill come, at euen or at midnight, whether at the cock crowing or in the dawning, leaſt if hee come ſodenlye, he finde you ſleeping, and that I ſaye vnto you, I ſay vnto all watch. LVK. 21. Take heede to your ſelues, leaſt your hearts be grieued with ſurfetting and drunkenneſſe and cares of the vvorld, & that day come ſodenlye on you. For as a ſnare ſhall it come

come on all them that ſit on the face of the earth.

ROM.13. It is euen now hie time that wee wake out of ſlepe. 2.co.6. Beholde now is the accepted time now is the dai of helth.

1.TES.5. The day of the lord ſhal come euen as a theefe in the night. VVhen they ſhall ſay peace & no dãger, thẽ commeth there on thẽ ſoden deſtruction, as the trauayling of a vvoman vvith childe, & they ſhall not eſcape. Let vs not ſlepe as other do but let vs watch and be ſober.

PHIL.4. The Lord is at hand.

IA.5. Be patiẽt & ſettle your hearts, for the cõming of the lorde draweth nie. Behold the iudge ſtandeth before the dore.

1.PE.5. Be ſober & watch, for your aduerſary the deuil walketh about like a roaring Lion ſeeking whom he may deuour, whõ reſiſt, being ſtedfaſt in fayth.

2.PET.3. The day of the Lord ſhal come as a theefe in the night.

1.IOHN.2. Little children euen nowe is

the

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he laſt tyme.

HEB. 10. Yet a little whiſe, and he that ſhall come will come, and wil not tary.

APO. 3. If thou ſhalt not vvatch, I vvyll come on thee as a theſe, & thou ſhalt not know, vvhat houre I vvil come vpō thee. Beho'd I come ſhortly. Hold that whiche thou haſt, that no mā take awai thi croun. Beholde I ſtand at the doore to knock. If any man heare my voyce and open the doore, I vvill come into him, and will ſup with him, and he with me.

APO. 22. The time is at hād. He that doth euill let him do euill ſtil. And he vvhich is filthy, let him be filthy ſtil. And he that is righteous, let him be more righteous. And he that is holy let him be more holy. And becauſe I come ſhortly and my reyvarde with me, to giue euery man accor ding as his deedes ſhalbe.

Examples out of the new'e Teſtament

MA. 14. That ſeruaunt, that diligentlye vvatcheth at all houres for his maiſters

sters comming, and doth in the mean
season such things as his maister hath ap-
pointed him is blessed: for he shall ente
into his maisters ioy. But the seruant tha
liueth without care, is idle, vvatcheth no
loketh not diligently vpō his office, thin
keth not of his masters comming, smite
his felowes, eateth and drinketh vvith th
drunken, that seruant I say, shall hatie h
part vvith hypocrites, and shall be ca
into vtter darkenes, vvhere vveeping an
gnashing of teeth shall be.

MA. 25. The fiue vvise virgins prepare
both lampes and oyle, tarying and vvat
ching for the cōming of the bridegrome
Therefore vvhen he came, they being i
a readynes, vvent in vvith him vnto th
vvedding. But the fiue foolish virgins slum
bred and slept, so that vvhen the bride
grome came, they vvere vnprepared, an
had no oyle in their lamps, and therefo
vvere they shut out of the dores, and en
tred not in to the mariage. Let vs therfo

vvatch

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vvatch, for vve knovve neither the daye nor the houre, vvhen the ſonne of man vvill come.

Againſt the ſlacknes of doing good workes.

IF that ſuttle Satan by his crafty perſwaſiõs wold at any time make thee beleue that thou art ſo thorowly iuſtified by fayth alone, and ſo perfitely ſaued by Chriſt onely, that thou needeſt not to do any good workes, nor yet bring forth the fruites of fayth according to thy profeſſion, but liue as thou lyſt, and doe what thou wilt, ſo at the full thou arte ſaued thorowe fayth in Chriſt, take heede thou be not deceyued with this paynted viſar, but rather to the vttermoſt of thy power, labour to confirme thy fayth, with the plenteous doing of good works, working thine owne ſaluation, as bleſſed Paule ſayth, with feare and trembling. And that thou mayſt be the better encouraged ſo to do, ſet theſe ſentences and examples of the holye Scriptures euer before the eyes of thy minde.

Examples out of the old Teſtament.

GE. 17. I am the almightie god, vvalk before me and be perfect. DEV. 6. Kepe the commaundements of the Lord thy God, and his witneſſes, & his couenants vvhich he hath commaunded thee, and doe thou

that which is acceptable and good in the ſight of the Lorde that thou maieſt proſper. DEV. 10. Novv Iſraell, what doth the Lord thy God require of thee, but to feare thy Lord thy God, and to walke in all his waies, to loue him, and to ſerue the Lord thy god with all thine heart, and with all thy ſoule, namely that thou kepe the cõmaundements of the Lorde and his ordinaunces, that thou maieſt do vvel & proſper. PS. 1. The faithfull man is like a tree planted by the vvater ſide, that will bring forth his fruite in due ſeaſon. PSA. 5. Thou hateſt all them (O Lord) that vvorke iniquitie. PSA. 15. Lorde who ſhall dvvell in thy tabernacle? vvho ſhall reſt vpon thy holy hill? Euen he that leadeth an vncorrupt life & vvorketh righteouſneſſe. &c.

Reade the vvhole Pſalme.

PSA. 34. Depart from euil and doe good.

PSA. 37. Put thou thy truſt in the Lord, & be thou doing good.

ESA. 1. Ceaſe to do euil, learnd to doe good.

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good. Seeke to doe right, deliuer the oppressed, helpe the fatherlesse to his right, defend the widovv. &c.

ESAY. 58. Breake thy bread to the hongry, the needy, and the vvayfaring man leade thou into thy house. VVhen thou seest a naked man, couer him, and hid not thy face from thy neighbour. &c.

Examples out of the olde Testament.

GENE. 6. 7. Nohe was perfect and iust in his generations, and walked with God, loued God, that is to say, beleued in God, loued God, feared God, sought the glory of God, and framed his life according to the vvill of God, being plenteous in all good and godly vvorks, therfore God preserued him and his, when he drowned all such as wer vvicked persons and doers of no good vvorks.

GEN. 17. Abraham was obedient to the vvill of God, and walked after his holye cõmaundement, euer doing good works God therefore merueilously blessed hym,

made him the father of many nations & promiſed him, that in his ſeede all kinreds ſhould be bleſſed.

IONA.3. God ſawe the workes of the Niniuites (vvhich vndoubtedly ſprange of fayth, for they beleued the vvordes of the Prophet) and he had pittie on them and ſpared them.

Sentences out of the newe Teſtament.

MATH.3. Novvc is the axe put to the roote of the trees. Every tree therfore that bringeth not forth good fruits, is hewen dovvne and caſt into the fire.

MAT.5. Let your lighte ſo ſhine before men that they may ſee your good works, and glorifie your father which is in heaue.

MAT.7. Euery good tree bringeth forth good fruite. An euill tree bringeth euill fruite. A good tree cannot bring foorthe euill fruite, nor an euill tree good fruit. Euery tree that bringeth not forth good fruit, is hewē down & caſt into the fire.

MAT.7. VVhoſoeuer heareth of me theſe

vvordes

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wordes, and doth the same, I vvill liken him vnto a wise mā which built his house vpon a rocke. &c.

MAT.12. A good man out of the good treasure of his heart bringeth forth good thinges, and an euil man out of that euill treasure bringeth forth euil thinges.

IOH.8. If ye were Abrahams children, ye vvould do Abrahams vvorks.

IOHN.9. VVe knovv that God heareth no sinners, but if any man be a vvorshipper of God, and obedient to his wil, him heareth he.

IOH.14. He that hath my cōmaūdements & kepeth them, he it is that loueth me. If any man loueth mee he vvill keepe my vvordes &c.

ROM.2. In the sighte of god they are not righteous vvhich heare the lavv, but the doers of the lawe shall be iustified.

EPH.2. VVe are the vvorkmanshippe of God created in Christ Iesus vnto good works, which God hath ptepared that we

ſhould vvalke in them.

EPH.2. Be ye renued in the ſpirite, of your mindes, and put on the nevv man which after the image of God is ſhapen in righteouſnes and true holines.

COLO.1. VValke vvorthy of the Lorde in all thinges that pleaſe, being fruitefull in all good vvorks, and encreaſing in the knovvledge of God.

2.TES.4. Brethren be not vveary in vvell doing.

1.TIM.4. Bee to them that beleue, an example in vvord, in conuerſation, in loue, in ſpirit, in fayth, and pureneſſe.

1.TIM.6. Thou vvhich art the man of God, follovv righteouſneſſe, Godlyneſſe, loue, patience, and meekenes.

2.TIM.2. The ſure groũd of god remayneth & hath his ſeal. The Lord knovveth them that are his: and let euery man that calleth on the name of Chriſt depart frõ iniquitie.

Luſtes of youth looke thou auoyd & follovv

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lowe righteuones, faith, loue and peace, with them that call on the Lorde with a pure heart.

1.PET.2. Dearely beloued I beſeche you as ſtraũgers and pilgrims, abſtaine from fleſhly luſts, which fight againſt the ſoule. And ſee that ye haue honeſt conuerſatiõ among the heathẽ, that they which backbite you as yll doere, may ſee your good works and praiſe God in the day of viſitation.

1.IOH.1. If we ſay we haue felowſhip with God, and yet walke in darknes, we lye & do not the truth. But if we walke in light, euen as he is in light, then haue we felowſhippe with him, and the bloudde of Ieſu Chriſte his ſonne maketh vs cleane from all ſinne.

1.IOHN.3. He that doth righteouſneſſe is righteous. He that committeth ſinne, is of the Deuil, for the deuil ſinneth from the beginning.

IA.1. See ye be doers of the word & not

hearers onely, deceiuing your selues.

Reade the whole Epistle of S. Iames.

APOC. 2. God sayth to the false and fained Christians. I knovv the blasphemye of them vvhich call them selues Ievves and are not, but the Sinagoge of Sathan.

Examples out of the newe Testament.

MAT. 20. The idle vver reproued because they vvrought not, and they that vvoulde labour, vver hired into the Vineyard, and at night receiued their revvard.

MAT. 25. The seruantes vvhich receiued talentes of their Lord & occupied them, & gayned mo by thē, are praised & revvarded for vvell doing. But the idle seruaunte vvhich vvould not occupy the talent that he receiued of his Lord, but vvent & hyd it in the ground, gayning nothing therevvith, vvas cast into vtter darkenes: vvher vveping and gnashing of teeth is.

MAR. 11. The fyg tre vvhich vvas vnfruitfull, and broughte foorth nothing but leaues,

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leaues, vvas curſed & vvithered avvay.

LVK. 19. Zache a ruler among the Publicanes gaue halfe his goodes to the poore, and if he did any man vvrong, he reſtored him foure times as much. Therefore ſayd Chriſt vnto him: this day is health come to this houſe, forasmuch as he alſo is become the child of Abraham.

Agaynſt the troublous tempeſts of ſickneſſe, of loſſe of goodes, or any other kinde of aduerſitie.

IF Sathan when thou art aſſayled with any kinde of trouble, laboreth to moue thee to deſpayre of Gods good will towarde thee, as though he had vtterly forſaken thee, giuen thee ouer, and care no more for thee, but ſendeth thee that punishment, and layeth that croſſe vpon thy backe, as a token of his anger and heauy diſpleaſure agaynſt thee, take heede that thou doeſt not ſubmit thy ſelfe to his ſutle ſuggeſtions, but rather perſwade thy ſelfe that thy croſſe, whatſoeuer it be, commeth of the good will of God towarde thee, and is ſent vnto thee for thy health, comfort, and ſaluation. Loke that thou therfore take it both pacientlye and thankefullye, and that thou mayſt ſo doe, furnish thy breaſt with theſe treaſures of Gods moſt bleſſed worde.

Exam

Examples out of the old Testament

DE.5. After the Lord hath punished thee and tryed thee, at the last he vvil haue pity on thee.

1.RE.2. The Lord killeth & maketh aliue, bringeth down to the graue and fetcheth vp again: the lord maketh pore & maketh rich, bringeth low, & heaueth vpon hye.

PS.50. Call vpon me in the time of thy trouble, and I vvill deliuer thee, and thou shalt honour me. PSA.94. Blessed is that man whom thou nurturest, O Lorde, and teachest him thy law.

PSA.119. It is for my wealth that thou hast brought me vnder, that I may learne thy righteousnes.

IOB.1. Naked came I out of my mothers wombe, & naked shall I turne agayn. The Lord gaue and the lord hath taken avvay, euen as it hath pleased the Lorde, so is it come to passe, blessed be the name of the Lord.

IOB.2. If we haue receiuec prosperitye

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at the hand of God, why ſhould wee not alſo receiue and ſuffer aduerſitie?

IOB. 5. Bleſſed is the man, whom God puniſheth, therfore refuſe not thou the chaſtening of the almightye. For thoughe he make a wounde, he giueth a plaſture, though he ſmite, his hand maketh whole agayne.

PRO. 3. My ſonne deſpiſe not the chaſtening of the lorde, neither faint when thou art rebuked of him. For whom the Lorde loueth, him he chaſteneth and yet delighteth in him as a father in his owne ſonne.

ECCLE. 1. VVhatſoeuer happeneth vnto thee, receyue it, ſuffer in heauines, and bee patient in thy trouble. For like as Golde & ſiluer are tryed in the fire, euē ſo are acceptable mē in the fornace of aduerſitie.

Examples out of the old Teſtament.

IOB. 1. Iob being greuouſly plagued not onely with the loſſe of his gooddes, but alſo vvith diuers diſeaſes of his body, prayſed the Lord euen in the middes

of

of his trouble.

TOB.2. Toby whē he had loſt his ſight, grudged not againſt God, that the plague of blindneſſe chaunced vnto him, but remayned ſtedfaſt in the feare of God, and thanked God all the dayes of his lyfe.

2.REG.20. Ezechias being vvarned of God by the Prophet to prepare himſelfe vnto death, prayed vnto God in the time of his ſickenes, and obtayned fiftene yeres longer to liue.

2.PAR.3. Manaſſes being an Idolatour, and a mayntainer of Idolatrie, after that God had plagued him, euen when he was in tribulation, and beſought the Lord his God, and humbled himſelfe exceedingly before the God of his fathers, and made interceſsion to him, and heard his prayer, and brought him againe to Ieruſalem into his kingdome.

Sentences out of the new Teſtament.

MAT.26. If any man will come after me, let him forſake himſelf and take his croſſe

and

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and folow me.

ACT. 14. By many tribulations muſt we enter into the kingdome of heauen.

ROM. 9. VVe reioyce in tribulation. For vve knovve that tribulation bringeth experience, experience bringeth hope, and hope maketh not aſhamed.

ROM. 8. If we ſuffer togither, we ſhall be glorified togither. For I ſuppoſe that the afflictions of this lyfe are not worthye of the glorie vvhich ſhall be ſhewed vppon vs.

ROM. 12. Be pacient in tribulation.

ROM. 14. If we liue, vve liue to be at the Lordes vvill. And if we die, vve die at the Lordes vvill. VVhether vve liue therefore or die, vve are the Lordes.

1. COR. 11. VVhile vve are puniſhed, vvee are corrected of the Lord, leaſt vve ſhuld with this vvorlde be condemned.

2. COR. 4. VVe ar not vveried, but though our outvvarde man periſhe, yet the inwarde man is renued d y by day. For our exceding

exceading tribulation, which is ſhorte & light prepareth an exceding and euerla-ſting weight of glory, vnto vs while vvee looke on the things, vvhich are ſeene, but on the thinges vvhich are not ſeene. For thinges whiche are ſeene, are temporall, but thinges vvhich are not ſeene, are e-ternall.

Reade the fift chapter of the ſeconde to the Corinth.

2.COR.11. My ſtrength is made per-fecte thorovve vveakenes. Verye gladly therfore vvill I reioyce of my weakenes, that the ſtrength of Chriſt may dvvell in me. &c.

Reade the.12. chap. to the Hebrues.

IAC.5. Be patient & ſettle your harts for the comming of the Lord drawveth nye.

Take the prophets for an example of ſuffring aduerſitie and of long patience, which ſpake in the name of the Lord. Be-hold vve count thē happy vvhich endure. Ye haue heard of the patiēce of Iob. and

haue

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haue knovven vvhat ende the lord made For the Lord is very pitifull & merciſull. 2.PET.2. The Lord knovveth hovv to deliuer the godly temptation.

Examples out of the new Teſtament.

LVC.15. The prodigall ſonne before hee vvas plaged gaue his mind to all kinde of riot & vnthrifty rule, but after that hee vvas ſtriken vvith pouertye he acknovvleged his fault, ſubmitted himſelfe to his fathers vvill & pleaſure, & ſo vvas receyued agayne into fauour.

IOH.5. A certayne man after he hadben puniſhed vvith ſicknes for his ſinne by the ſpace of 38. yeares, vvas made vvhole of Chriſt.

HEB.11. Ther haue bene many good mē both in the olde time & newe Teſtamēt whō ſome vvere racked & woulde not be deliuered, that they might receiue a better reſurrectiō, ſom taſted of mockings & ſcornings, ſome of bōds & empriſonmēt, ſome wer ſtoned, ſome wer hewen a ſunder

der, vvere tempted, vvere ſlayne vvyth ſvvords, vvalked vp and downe in ſhepe ſkins, in goates ſkins, in nede, tribulation, and vexation, vvhich the vvorld vvas not vvorthy of, they vvandred in vvildernes in mountaines, in dennes, and in caues o the earth. &c.

Againſt the temptation of the Deuill for not ſatisfying the lawe of God, and for thy ſinfull liuing.

IF Sathan at the houre of death, or at any othe time woulde plucke thee from thine aſſured an ſtedfaſt fayth in Chriſtes bloude, and perſwade the that thou art but a damned wretch, foraſmuch a thou haſt not ſo trayred thy life, that thou haſt ſa tiſfied the lawe of God, but rather liued wickedly and therfore deſerued euerlaſting damnation, be o good comfort, deſpayre not, hearken not to his wic ked ſuggeſtions, neyther haue tho reſpect to th workes and dedes (which when they be moſt righte ous and pure) are as the Prophet ſayth, lyke a clot polluted with menſtrue, if they be compared to the puritie and cleannes which the lawe requireth, an thou de be iudged of Gods righteouſnes accordin to their deſertes, but ſettle thine eyes ſtedfaſt on Chri and his merits, conſidering not what thou haſt don but what Christ hath done for thee, if thou repent

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beleeue, and alwayes haue these moste comfortable Scriptures in thy remembrance.

Sentences out of the old Testament.

PSA. 26. Al thei that put their trust in thee shall not be put to confusion. Call to remembrance, O Lord, thy tender mercies, and thy louing kindenesse vvhiche haue bene euer of olde. Oh remember not the sinnes and offences of my youth, but according vnto thy mercy thinke thou vpō me, O Lord, for thy goodnes sake. Mine eyes are euer looking vnto the Lord, for he shall plucke my feete out of the net.

PSAL. 91. Because he hath put his truste in mee, I vvill deliuer him, I vvil defende hym, because he hath knovven my name.

Reade the. 104. Psalme.

ESA. 48. I knovv that thou vvouldest maliciously offend, sayth God, therfore haue I called thee a transgressour, euen from thy mothers vvombe. Neuertheless for my names sake I vvill vvithdravve my

vvrath and it ſhalbe for my honours ſake if I patiently forbeare thee & roote thee not out.

ESA. 53. By the knowledge of him vvhich is my righteous ſeruaunt ſaith god the father of chriſt he ſhal iuſtifie the multitude for aſmuch as he hath borne avvay their ſinnes.

SA. 15. To knovv thee O lord is perfecte righteouſnes, yea to knovv thy righteouſnes, and povver, is the roote of immortalitie.

Examples out of the olde Teſtament.

GE. 3. Adam tranſgreſſed the commaundement of God in Paradiſe, and by his tranſgreſſion made both him ſelf & all vs bound to eternall damnation.

GEN. 9. Nohe fell into the ſinne of dronkenneſſe.

GEN. 19. Lot vvas no onely dronken but alſo lay vvith his owne daughters and ſo committed the moſt greuous ſin of inceſt

GE, 20. Abraham denyed his vvife.

EX. 2.

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EX. 2. Moſes committed manſlater. Dauid cõmitted both manſlaughter and horedome.

2. REG. 11. Salomon vvas an Idolater.

3. REG. 11. All theſe vvith many other of the old Teſtament vver ſinners, & offended the Lorde their God by breaking his lavves, yet for their faith vvhich they had in that bleſſed ſeede which vvas ſo oft promiſed of God the father, euen Ieſus Chriſt, they vvere ſaued.

Sentences out of the newe Teſtament.

ROM. 6. VVe are not vnder the lawe but vnder grace.

RO. 8. The lavv of the ſpirit that bringeth life thorovv Ieſus Chriſt hath made mee free from the lavve of ſinne and death.

RO. 10. Chriſte is the perfect fulfilling of the lavv to iuſtifie all that beleue.

GAL. 3. No man is iuſtified by the lavv in the ſight of god. The iuſt, that is the faithfull chriſtiã, ſhall liue by fayth. Chriſt hath deliuered vs from the curſe of the lavve,

while he vvas made accurſed for vs.

GAL. 5. As many of you as are iuſtified by the lavv, are fallen frō grace. VVe loke for and hope in the ſpirite to be iuſtified thorovve fayth.

EPH. 2. Chriſt is our peace, he hath broken dovvne the vvall that vvas a ſtop betvvene vs, he hath alſo put avvay thorow his fleſh the cauſe of hatred, that is to ſay: the lavve of commaundements contayned in the law writtē, he ſo making peace hath reconciled vs to God thorovve his croſſe.

COLLO. 2. Chriſt hath put out the hand writing, that vvas agaynſt vs, contained in the lavve vvritten, and that hath he taken out of the vvaye and hath faſtned it to his croſſe, and hath ſpoyled rule and povver, and hath made a ſhevve of them openly, & hath triumphed ouer them in his ovvne perſon.

ACT. 13. Be it knovven to you, ye men & brethren, that thorovve this man Chriſte

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is preached vnto you the forgiueneſſe of ſinnes, and that by him all that beleeue are iuſtified frō all thinges from the which ye coulde not be iuſtified by the lavve of Moſes.

Examples out of the newe Teſtament

MA.9. Mathevv was a tole gatherer.

MAT.20. The Apoſtels vvere ambicious & did ſtriue among them who ſhould be hieſt & of greateſt authority.

LVC.7. Mary Magdalen vvas a greuous ſinner.

IOH.18. Peter denyed & forſoke Chriſte thriſe.

ACT.9. Paul perſecuted the congregatiō of Chriſt.

IOH.7. Al theſe yea and vvhy not? tranſgreſſed the law of God, for as chriſt ſaith: Moſes hath geuen you a lavv & yet none of you doe fulfill it, notvvithſtanding for theyr repentaunce and faith in Chriſtes bloud, they obtayned remiſſion for their ſins & are made the ſonnes of god, heires

of God and fellowe heires with Christ of euerlasting glory.

GAL. 1. For if righteousnes come by the lawe, then dyed Christ in vayne, but euerlasting life is the gift of God thorowe Iesus Christ our Lord.

Agaynst desperation for thy late conuersion and turning vnto God.

IF Sathan laye to thy charge that thou commest verye late, and turnest vnto God out of time, and therefore there is no hope to be looked for, set these Scriptures before thine eyes, and euer remember that there is no conuersion unto God to late in this life, if it come of fayth, but at whatsoeuer houre a sinner repenteth, beleeueth and turneth vnto God, he is well accepted, and freely receyueth remission of all his sinnes.

Sentences out of the olde Testament.

ESA. 55 Let the vngodly man forsake his owne vvayes, and the vnrighteous hys owne imaginations, and turne agayne vnto the Lord, so shal he be merciful vnto him, and to our God, for hee is verye ready to forgiue.

IER. 3. Return (O thou rebel Israel) saith the

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the Lord, and I vvill not turne awaye my face from you. For I am holy sayth the Lord, and I will not turne my face from you. For I am holy, sayth the Lord, and I vvill not be angry for euermore.

EZE. 32. As truly as I liue, sayth the Lord God, I haue no pleasure in the death of the vvicked, but much rather that the vvicked turne from his vvaye and liue. Turne you, turne you from your vngodly vvayes O ye house of Israel. Oh, vvherefore will ye die. The wickednesse of the vvicked shall not hurt him, whensoeuer he conuerteth from his vngodlines.

EZE. 18. If the wicked shall repent him & turne from all his sinnes which hee hath wroght, & shal kepe all my precepts & do iudgement and righteousnes, he shal liue, and shall not die, I will not remember all his iniquities vvhich he hath wrought. In his righteousnes which he hath wrought, shal he liue. It is my wil, saith the lord, that the wicked should not dy, but rather that he

ſhould turne from his waies and liue.

Turne and repent ye from all your iniquities, and your iniquitie ſhall work you no diſpleaſure. Caſt avvaye from you all your wickednesſe, wherin ye haue offended, and make you a nevv hart, and nevv ſpirite. And wherfore will yee die O yee houſe of Iſracll. For I vvill not that any man ſhoulde die, ſaith the Lord. Returne therfore and liue.

IOEL. 2. Turne to the Lorde your God, for he is great and mercifull, patient and of much kindnes, and redy at al times to forgiue, yea, euen vvhen he is at the point to puniſh.

At all times when a ſinner turneth vnto me ſayth the Lord, I will no more beare his iniquities in my mynde, but frely forgiue them.

God appointeth here no time of our conuerſion, but when ſoeuer we turne, hee promiſeth vs fauour, life, mercy, and forgiuenes of ſinnes.

Example

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Examples out of the old Testament.

2.REG.12. After the prophet Nathan at the cõmaundemẽt of God, had rebuked king Dauid, for his dissolute manner of liuing, Dauid strayghtvvayes with a sorowfull repentaunte heart turned vnto the Lord, & humbly confessed his sinnes, saying, I haue offended the Lord. The prophet imediatly answvered, the Lord also hath put avvay thy sin. Dauid did not so soone conuert, but that he vvas as soone forgiuen, to signifie vnto vs, that at vvhat so euer tyme we vnfaynedly turne vnto the Lord our god, he vvill haue mercy on vs and forgiue vs.

IOH.3. The Niniuites for their abhominable liuing were threatned vtterly to be destroyed within forty dayes, but they falling vnto repentãce and turning vnto the Lord their God were forgiuen, spared & not destroyed.

Sentences out of the newe Testament.

MAT.9. They that are hole haue no nede

of

of a Phiſition, but they that are ſicke: I came not to cal the righteous, but ſinners vnto repentance.

MATH. 11. Come vnto me all ye that labour and are laden, and I ſhal refreſh you. Here Chriſt preſcribeth no time. He only biddeth vs come, and be the burthens of our ſinnes neuer ſo grieuous and heauy, yet will he eaſe vs of them.

LVK. 19. The ſonne of man came to ſeke and ſaue that vvhich vvas loſt.

I. TIM. 2. God will haue all men to be ſaued, and to come to the knovvledge of the truth.

I. IOH. 2. If any man ſinneth, we haue an aduocate with God the father Ieſus chriſt that righteous one. And he it is that obteyneth mercy for our ſinnes, not for our ſinnes onely, but for all the vvorlde.

Examples out of the newe Teſtament.

MATH. 20. The labourers in the Lordes vineyarde that came laſt of all, receyued their penye ſo vvell as they that came in

the

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the morning. Neither had one more than another.

LVK. 32. The hiſtorie of the theſe, which was full of wicked deedes, and neuer turned vnto God, vntill the verye houre of his death, declareth manifeſtly that there is no conuerſion in this life to late, if it be accompanied vvith true repentance and vnfayned faith. The theſe hanging on the croſſe, and at the poynt of death, onely ſayde to Chriſte, Lorde remember mee when thou commeſt into thy kingdome. And Chriſt vvell accepting his conuerſion, ſayde vnto him: truly I ſay vnto thee, this daye ſhalt thou be with mee in Paradyſe.

Againſt ſinne, death, and hell.

IF Sathan in the time of ſickneſſe, or elſe when, go about to fray thee, and to quench thy ſpirite, eyther with the greatnes of thy ſinnes, or elſe with the terror and fiercenes of death and hell, be not diſmayed, but with a luſty courage reſiſt his temptations, with theſe moſt ſwete and comfortable Scriptures.

Sentences

Sentences out of the olde Testament.

ESAY.43. I am hee in deede saythe God vvhich putteth avvay thy sinnes, yea and that for myne ovvn sake, and wil remember thē no more. As for thine offences I haue driuen them avvay like the cloud, and thy sins as the mist. Turn thee again vnto me, for I haue redeemed thee.

MICH.7. VVhere is there such a GOD as thou art? that pardonest vvickednes and forgiuest the offences of the remnaunt of thine heritage. Hee keepeth not his vvrath for euer. And vvhy? for his delite is to haue compassion. He shal turn agayn, and be merciful vnto vs, he shall put dovvn our wickednes & cast all our sins into the bottome of the sea.

Out of the povver of death, sayeth the lord vvill I deliuer them, yea from the death it selfe will I redeeme thē, O death I vvill be thy death, O hel, I wil swalow thee vp.

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Examples out of the olde Testament.

PSAL. 120. That holy king and prophet Dauid, being fully perswaded that is Christ which was to come, Sathans head vvas broken a sunder, sinne was vanquished, death was ouercome, hell vvas swalovved vp, that they coulde nothing hurt that faithfull, lamented and sorowed that he continued so long in this vale of misery, & most hartely wished to be deliuered out of this prison, and to go vnto the Lord his God.

That godly and aunciēt father, Tobye, knovving that neyther sinne, death, nor hell, can do any thing agaynst gods chosē people, which in Christe haue gotten the victory ouer them all, so that they neede not to fear death nor any thing to come after this life, prayed to God on this maner. Novv O lorde deale vvith me according to thy vvill, & commaund my spirit to be receiued in peace for more expedient vvere it for me to dye than to liue.

Sentences

Sentences out of the new Teſtament.

MAT. 1. Chriſt ſhall ſaue his people from their ſinnes.

IOH. 1. Beholde the lambe of God that taketh away the ſinnes of the vvorlde.

ROM. 8. There is no damnation to them that are graft in Chriſt Ieſu.

1. TI. 1. Chriſt came into the vvorlde to ſaue ſinners.

1. IOH. 1. The bloud of Ieſu Chriſt maketh vs cleane from all ſinne.

ACT. 13. Thorow the name of Chriſt all Prophets beare vvitneſſe, that ſo many as beleue in him, ſhall receyue remiſſion of their ſinnes.

1. COR. 15. Death is ſvvallowed vp into victorie. VVhere is thy ſting, O death? VVhere is thy victorie O hell? The ſting of death is ſinne, and the povver of ſinne is the lavv. But thanks be to God, vvhich hath giuen vs the victorie thorowe our Lorde Ieſus Chriſt.

HEB. 2. By death hath Chriſt put him to

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ight that had lordſhip ouer death, that is
o ſaye, the deuill, that he might deliuer
hem, vvhich thorovv the feare of death,
vere al their life time in daunger of bon-
dage.

Examples out of the newe Teſtament

LVK. 2. So ſoone as the auncient father
imeon had ſeene and receyued Chriſte
nto his armes, he fearing neyther ſinne,
eath, nor hell, ſhewed himſelfe ready to
epart out of this worlde, and ſpake with
ioyfull voyce: O Lord now letteſt thou
hy ſeruant depart in peace. &c.

PHI. 1. Bleſſed Paule knovving that tho-
ow Chriſt the power of ſin, death, & hell
s ſo altogither weakned that they can do
he faythful no harme, vviſhed to be loſed
ut of this vvorld, and to be vvith Chriſt.

Againſt them that deny the reſurrection of the body.

IF that olde enemie Sathan labour to perſwade thee, that there is no reſurrection of the deade, but as the body returneth to earth, ſo ſhall it for ever continue earth, and neuer receyue life agayne,

nor liue eyther in glory or in peace after this preſen
life, that therfore thou mayeſt liue as thou luſt, de
fend thy ſelfe agaynſt his cruel aſſaultes, with the
ſentences and examples of the holy ſcriptures.

Sentences out of the olde Teſtament.

1.REG.2. The Lorde killeth and maket
aliue agayn, bringeth dovvn to the grau
and ſtretcheth vp agayne.

IOB.19. I am ſure that my redeemer li
ueth, and that I ſhall riſe out of the ear
in the latter day, and that I ſhall be clo
thed againe with this ſkinne, and ſee go
in my fleſh, yea I my ſelfe ſhall behold
him, not with other, but with theſe ſam
eyes.

4.ES.2. Thoſe that bee dead vvill I rayſ
vp again frō their places, & bring ther
out of the graues.

ESA.26. Thy dead ſhall liue euen wit
my body ſhall they riſe agayne. Awake
ſing ye that dvvell in the duſt. For th
devv is euen as the devv of hearbes, an
the earth ſhall caſt out of her them th
be vnder her. The earth ſhall diſcloſe h

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ovvne bloud, and ſhal no more hide them that are ſlayne in her.

ESAY. 66. Your bones ſhall flouriſh like an hearbe.

EZE. 37. Behold, ſayth God, I vvill put breathe into you, that ye may liue, I vvill geue you ſinovves, and make fleſh grovv vpon you, and couer you ouer with ſkin, and ſo geue you breath that ye may liue, and knovv that I am the Lorde. Thus ſaith the Lorde God, beholde I will open your graues, O my people, and take you out of your Sepulchers.

DAN. 12. Many of them that ſleepe in the duſt of the earth ſhal avvake, ſome to the euerlaſting life, ſome to perpetual ſhame and reproofe.

Examples out of the old Teſtament.

3. REG. 17. The Prophet Helias rayſed vp from death vnto life the ſon of the widdovv at Sarepta, which is in Sidon.

4 REGVM. 4 Heliſeus obtayned of God a childe for his hoſteſſe, vvhich dieth and

is afterwarde by the prayer of Heliſeus rayſed vnto life.

Reade and marke deligently the 37. chpter of Ezechiell.

2.MAC.7. A certayn vvoman vvith her ſeuen children vvere cruelly put to death, bicauſe they would not eate ſvvins fleſh, contrary to Gods vvord at the commaũdement of the king. The ſecond of the brethren ſayd vnto the king, thou moſte vngratious perſon putteſt vs nowe to death, but the king of the vvorlde ſhall rayſe vs vp (vvhich die for his lavves) into reſurrection of euerlaſting life.

The mother of the ſeuen children ſayde thus vnto them. I cannot tell hovve yee came in my vvombe, for I neither gaue you breath, nor ſoule, no nor lyfe. It is not I that ioyned the members of your bodies togeither, but the maker of the vvorld, vvhiche faſhioned the byrthe of man, and began all things. Euen he alſo of his ovvne mercy ſhall giue you breath

and

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and life, againe like as ye novv regard not your owne ſelues for his lavves ſake.

Sentences out of the newe Teſtament.

MA. 23. As touching the reſurrection of the dead, haue ye not read, vvhat is ſaid vn to you, of God, vvhich ſaith I am Abrahams God, & Iſaackes God, & god is not the god of the dead, but of the liuing.

IOHN. 5. The houre ſhall come in the vvhiche all that are in the graues ſhall heare his voyce, and ſhall come foorth, they that haue done good vnto the reſurrection of life, aud they that haue done euill, vnto the reſurrection of damnation.

IOHN. 11. I knovve that my brother ſhall riſe agayne at the letter day.

1. COR. 9. God hath rayſed vp the Lorde, and ſhall rayſe vs vp by his povver. If there be no riſing agayne from death, thé is Chriſt not riſen.

1. CORI. 15. If Chriſt is not riſen then is our preaching vaine, and your faith is alſo in vayne.

Reade and commend to memorye the 15.chap.of the firſt to the Corin.

The Lorde Ieſus ſhall chaunge our vile bodyes, that they may be faſhioned like vnto his glorious body.&c.

1.TIM.4.I vvould not brethren haue you ignorant concerning thē vvhich are fallē a ſleepe,that ye ſorowe not as other doe, which haue no hope. For if we beleeue, that Ieſus Chriſt died & roſe again, euē ſo they alſo vvhich ſlepe by Ieſus,vvill God bring agayn vvith him. Read forth.

Examples of the newe Teſtament.

MATH.9. Chriſte rayſed from death the daughter of a certayne Ruler, the ſonne of a certayne widovv,and Lazarus, vvith many other. Theſe are euident examples of our reſurrection.

MATH.27.After Chriſt had giuen vp the ghoſt,the graues did open,and the bodies of many Saintes vvhich ſlept, aroſe, and came out of the graues after his reſurrection, and came into the holye citie, and

appeared

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appeared vnto many.

MAT. 28. Christe rose agayne from death the third day according to the scriptures, & vvas sene of Cephas, thē of the twelue. After that he was seene of mo then fiue hundred brethren at once. &c.

ACT. 9. S. Peter raised Tabitha frō death.

ACT. 20. S. Paule restored vnto life a certayne young man named Eutichus.

MATH. 22. Christ rebuked the Saduces, bicause they beleued not the resurrection of the dead.

ACT. 17. The Epicures & Stoickes laughed S. Paule to scorne, vvhen he at Athens taught the resurrection of the dead. But he defended the doctrine.

Agaynst them that denye the immortalitie of the soule.

IF Sathan or any of his, tempt thee to liue at thy pleasure, laboring to perswade thee by sophisticall reasons of carnall imaginations, that the soule of man is but as the breath of other beasties, and that after the dissolution of the bodye it is nothing, neyther liueth afterwarde, but hath an ende with

the bridge, take heede that thou giuest no place to such wicked and most damnable doctrine, but enarme thy selfe agaynst it with these auctorities of the holy scriptures.

Sentences out of the olde Testament.

GEN. 1. God created man in his owne image, in the image of God created hee him, male and female created he them.

GE. 2. The Lord God shope man euē dust from the ground, and breathed in his nostrels the breath of life, and Adam was made a liuing soule.

PSA. 27. I should vtterly haue fainted, but that I beleue verely to see the goodnesse of the Lord in the land of the liuing. Like as the heart desireth the water brooks, so longeth my soule after thee O God. My soule is a thirst for God, yea, euen for the liuing God, when shal I come to appeare before the presence of God?

ECL. 11. The body shalbe turned againe vnto earth, from whence it came and the spirite, that is the soule, shall returne vnto God which gaue it.

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SA.2. God made man to be vndeſtroyed, that is to ſay, immorrall, yea after the Image of his ovvn likeneſſe made he him. The ſoules of the righteous are in the hand of God, and the payne of death ſhal not turne them. In the ſight of the vnwiſe they ſeeme to dye, and their ende is taken for very deſtruction, but they are in reſt. The hope of the faithfull is full of immortalitie.

SAP.5. The righteous ſhall liue for euermore, their revvard alſo is vvith the Lord, and there remembraunce vvith the higheſt. Therefore ſhall they receyue a glorious kingdome, and a beuttifull crovvne of the Lords hand. Read the third, fourth, and fift Chapters of the booke of vviſedome.

TOB.2. VVe are the children of holye men, and looke for the lyfe vvhiche God ſhall giue vnto thē that neuer turne their faith from him.

Examples out of the old Testament.

NV 19. The holy ſcriptures teſtifie, that Chore and his complices went downe quick into hel, & the earth couered them, ſo that they periſhed. By this it is euident, that the ſoules of the wicked are immortall, and liue in the paines of hell fire.

1. REG. 28. If Saule had not beleeued, both the reſurrectiō of the body, and immortalitie of the Soule, he would neuer haue gone about to haue had Samuell rayſed vp.

2. REGVM. 12. VVhen Dauid ſavv that his childe vvas dead, he vvept no more, but ſayd I ſhal go vnto him, he ſhal not come agayne vnto me.

3. REG. 17. Helias praied for the raiſing vp again vnto life of his hoſtes ſonne, ſaying: O Lord my God, I beſech thee, let the ſoule of this child come into him againe. And he reuiued.

TOB 2. VVhen Tobias was laughed to ſcorne of his elders and kinſfolkes which ſayd

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ſayd vnto him, here is thy hope for the vvhich thou haſt done almoſe, and buried the dead. He rebuked them and ſayd: ſay not ſo, for vve are the children of holy men, and looke for the life which God ſhall geue vnto them that neuer turne their faith from him.

TOB. 3. Agayne he prayed vnto God on this maner. Now O Lord deale with mee according to thy wil, & cõmand my ſpirit to be receiued in peace. For more expedient were it for me to dye then to liue.

Sentences out of the new Teſtament.

MA. 10. Feare not them vvhich kill the body, but are not able to kill the ſoule. But rather feare him, vvhich is able to deſtroy both ſoule and body in hell.

LVC. 18. There is no man that hath forſaken houſe, eyther father or mother, eyther brethren or wife, or children, for the kingdome of gods ſake, vvhich ſhall not receiue much more in this vvorld, and in the vvorld to come life euerlaſting.

IOH. 6.

IOH.6. This is the vvill of him that sent me, that euery one which seeth the son & beleueth on him, haue euerlasting life, & I will rayse him vp at the last daye.

IOHN.10. My sheepe heare my voyce, and I knovve them, and they follovve me, and I geue vnto them euerlasting life, and they shall neuer perish, neyther shall anye man plucke them oute of my hand.

IOHN.11. I am the resurrection and the lyfe. Hee that beleeueth on me, yea though he vvere deade, yet shal hee liue, and vvhosoeuer liueth and beleeueth on me, shal neuer dye.

IOHO.14. Let not your heart be troubled. Yee beleue in God, beleeue also in me. In my fathers house are many mansions. If it vvere not so I vvould haue told you. I goe to prepare a place for you. And if I goe to prepare a place for you, I vvill come agayn and receiue you euen vnto my selfe, that vvhere I am, ther may

yee

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we bee alſo.

IOHN. 17. Father I vvill that they vvhich thou haſt ginen me, be vvith me vvhere I am, that they may ſee my glory, vvhiche thou haſt giuen me,

2. COR. 5. VVe knovv that if our earthlye manſion of this dvvelling were deſtroied, vve haue a building of God, an habitatiō not made with handes, but euerlaſting in heauen. Reade forth the Chap.

COLOS. 3. VVhenſoeuer Chriſt our lyfe ſhall appeare, then ſhall you alſo appeare with him in glory.

1. THES. 4. The Lord himſelfe ſhall come downe from heauen with a ſhoute, and the voyce of the Archaungell & trompe of God. And the dead in Chriſt ſhall ariſe firſt, then wee which ſhall lyue (euen wee which ſhall remayne) ſhalbe caught vp with thē alſo in the cloudes, to meete the Lord in the ayre. And ſo ſhall we euer be with the Lord. Therfore comfort your ſelues one another with theſe words.

The

The ſpirite or ſoule is before God a precous thing and much ſet by.

1.PET.3. Chriſte was killed as pertayning to the fleſh, but vvas quickned in the ſpirite. In which ſpirite he alſo went and preached vnto the ſpirites that were in priſon. &c. Here is it manifeſt that the ſpirits or ſoules of men are immortal, and liue eyther in glory or in payne, after they be loſoned from the body.

Examples out of the newe Teſtament.

MATH.22. VVhen the Saduces denyed the reſurrection of the body, and the immortalitie of the ſoule. Chriſt aunſwered them, ſaying: haue ye not reade what is written? I am the God of Abraham, the God of Iſaac, and the God of Iacob. He is not the God of the deade, but of the liuing. By this teſtimonie of the holye ſcripture, Chriſte declareth that though Abraham, Iſaac, Iacob, and all other of the faythfull be deade as concerning their bodies, yet their ſoules liue with God, and

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are immortall.

LVK. 16. The hiſtory of the pore man Lazarus, and of the rich vnmerciful glutton, proueth euidently that the ſoules die not with the body, nor yet ſlepe vntil the day of iudgemēt (as the vngodly Anabaptiſts dreame) neyther are they caſt into Purgatorie as the Papiſtes teache, but the ſoules of the faythfull go immediatly after their departure from the bodye vnto eternall glorye, and the ſoules of the vnfaythfull vnto euerlaſting damnation, ſo that the ſoules of all men are immortall, and liue for euer eyther in heauen or in hell, in glory or in payne.

The parable of the vnrighteous ſteward ſetteth forth alſo the immortalitye of the ſoule, as theſe vvordes of Chriſt doe declare. Make you frendse, ſaith hee, of the vvicked Mammon that when ye ſhall depart hence, they may receiue you into euerlaſting dvvelling places.

LVK. 7. The ſoule came againe to the widowes

dowes ſonne, to the rulers daughter, to Lazarus, to them that after Chriſts reſurrection came out of their graues, to Dorcas, to Eutichus. &c. VVhich thing declareth manyfeſtly that the ſoule dyeth not with the body but ſtill liued and remayned immortall.

LVK. 23. The thiefe that hanged on the croſſe with Chriſt, ſayd vnto him: Lorde remeber me, vvhen thou ſhalt come into thy kingdome, Chriſt aunſwered, verely I ſay vnto thee, to day ſhalt thou be with me in Paradiſe. The body of the thiefe dyed ſhortly after and was committed to the earth. The ſoule of the thiefe was in paradiſe with Chriſt. The ſoule therefore liueth and remayneth immortall, or elſe muſt Chriſt be a lyer. But let God be true and all heretikes lyers.

ACT. 7. S. Stephen being at the poynt of death, prayed, ſaying: Lord Ieſu take my ſpirite. PHI. 1. S. Paule wiſhed to be looſened out of his body and to be with Chriſt

I ſayy

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I ſaw vnder the aulter, ſaith S. Iohn the ſoules of them that were killed for the word of God, & for the teſtimony which they had, and they cried with a loud voice ſaying: how long tarteſt thou O lord holy and true, to iudge & to auenge our bloud on them that dvvell on the earth, & long white garments were giuen vnto euerye one of them.

And it was ſayde vnto them, that they ſhoulde reſt for a little ſeaſon vntill the number of their felowes and brethren, and of them that ſhould be killed as they, were, fulfilled.

Of the glory of heauen & of euerlaſting life.

IF Sathan goe forth to tempt thee that thou myghteſt looſe the inheritaunce of the Kingdome of God, and ſaye vnto thee that thou arte a ſinner and abhominable lyuer, and therefore thy ſayehe is fruſtrate, and thy hope vayne in looking for the georye of Heauen, for GOD is a righteous Iudge, and and rewaedeth euerye man according to his deedes and merites, let all theſe his craftye aſſaultes nothing moue or abashe thee, but call to thy

thy remembraunce, and beleeue ſtedfaſtlye, that the heauenly kingdome is not giuen thee for thy merites and deſertes (for ſo shouldeſt thou receyue nothing but eternall damnation) but for the promiſes which God the father hath made thee in Chriſtes bloude, if thou repent and beleeue. Therefore caſt awaye thy righteouſnes which the hypocrites chalenge by their good workes, and lay hands on that which commeth by fayth of Ieſus Chriſt, ſo canſt thou not be deceyued, ſo can Sathan wynne nothing at thy hande, ſo can it not but come to paſſe, that thou ſhalt enioye the glory of heauen thorow Chriſt Ieſus. And that thou mayſt doubt nothing in this behalfe, imprint theſe ſentences and examples of the holye Scripture diligently and earneſtly in thy minde.

Sentences out of the olde Teſtament.

PSA. 18. The Lorde hath ſaued me, becauſe it was his pleaſure.

PSA. 103. Prayſe the Lorde, O my ſoule, and all that is within me, prayſe his holye name. Prayſe the Lord O my ſoule, and forget not all his benefites, whiche forgiueth all thy ſinnes, and healeth all thine infirmities, which ſaueth thy life from deſtruction, and crovvneth thee with mercy and louing kindenes.

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ESA.57. They that put their truſt in me, ſhall inherite the lande, and poſſeſſe my holy hill.

OSE.13. Thy damnation (O Iſrael) came of thy ſelfe, but thy ſaluation commeth of me.

Examples out of the olde Teſtament.

That Princely prophete Dauid being thorowlye perſuaded that the inheritance of the glorie of heauen and the poſſeſsion of euerlaſting life, is the free gyfte of God thorowe Ieſus Chriſt, and is denied to none, although neuer ſo ſinfull and wretched, if they repent, being nothing appalled vvith his former ſinfull liuing, as though that ſhoulde plucke him from the inheritance of the heauenlye kingdome, knevv vvhat bleſſed felicitie and ioyfull quietnes the ſoules of the faithfull do enioy after their departure from the bodies, lamented that he taried ſo long in this vale of miſerie, and no leſſe feruently deſired to come and appere before the face

of God, than the thirſty Hart deſireth to come to the water brooke.

TOB. 3. The godly ancient Toby knowing Gods exceding great liberalitie in the gift of euerlaſting quietnes after the hũble ſubmiſſion of himſelfe vnto the Lord his God, wiſhed rather to die, than to liue, and beſeeched God that his ſpirite might be receyued in peace.

Sentences out of the new Teſtament.

LVK. 12. Feare not little flocke, for it is your fathers pleaſure to giue you a kingdome.

ROM. 6. Euerlaſting life is the gyfte of God thorovv Chriſt our Lorde.

ROM. 8. VVhom God hath predeſtinate, them hath he alſo called, whome he hath called, them alſo hath he iuſtified, vvhom he hath iuſtified, them alſo hath he glorified.

1. COR. 2. The eye hath not ſene, and the eare hath not heard, neyther hath it entred into the heart of man, vvhat thinges

God

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god hath prepared for thē that loue him.

EPH. 2. By grace are yee ſaued thorowe fayth, and that not of your ſelues. For it is the gift of god, & cōmeth not of workes leaſt any man ſhould boaſt himſelfe.

TIM. 3. God ſaued vs, not for the deedes of righteouſnes which vve wrovght, but for his mercy and louing kindneſſe.

1. IOHN. 7. God hath giuen vs euerla-ſting lyfe, and this lyfe is in his ſonne. Hee that hath the Sonne, hath life: and he that hath not the ſonne of God, hath not lyfe.

APOC. 2. Be faithfull vnto the death, and I will giue thee the crovvne of life.

APOC. 3. To him that ouercommeth will I giue to ſit with me in my ſeate, euen as I ouercame and haue ſitten with my father in his ſeate.

Examples out of the new Teſtament.

LVK. 2. The reuerent & auncient father Symeon being nothing appalled with the remembraunce of his ſinnes, after hee

had ſeene and embraced Chriſte in hys armes, knowing him to bee the alone ſauiour of the vvorld, ſhevved himſelfe redie, glad, and vvilling to die, that he might enioy the heauenlye enheritance purchaſed by the ſame Ieſus Chriſt our Lorde.

PHIL. 1. S. Paule being fullye perſuaded that all his ſinnes vvere vvaſhed avvay in Chriſtes bloude, deſired to bee loſoned from that his mortall bodie, and to bee vvith Chriſt.

Vireſcit vulnere virtus.

Gyue the glorie to God alone.

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The Letanie and Suffrages.

O GOD the father of heauen, haue mercy vpon vs miſerable ſinners.

O God the father of heauen.&c.

O God the ſonne redemer of the worlde, haue mercy vpon vs miſerable ſinners.

O God the ſonne redemer.&c.

O God the holye ghoſt proceeding from the father and the ſonne, haue mercy vpon vs miſerable ſinners.

O God the holy ghoſt.&c.

O holye, bleſſed, and glorious Trinitie, three perſons and one God: haue mercye vpon vs miſerable ſinners.

O holy, bleſſed, and glorious.&c.

Remember not Lorde our offences, nor the offences of our forefathers, neyther take thou vengeance of our ſinnes, ſpare vs good Lorde, ſpare thy people whome thou haſt redeemed with thy moſt precious bloude, and be not angrye with vs for

euer.

Spare vs good Lord.

From al euil & miſchiefe, frō ſin from the crafts and aſſaults of the deuill, from thy vvrath, and from euerlaſting damnation.

Good Lord deliuer vs.

From blindneſſe of hearte, from pride, vainglory, & Hipocriſy, from enuy, hatred, and malice, and al vncharitablenes.

Good Lord deliuer vs.

From fornication, and all other deadly ſins, and from all the deceiptes, of the world the fleſh and the deuill.

Good Lord deliuer vs.

From lightning & tempeſt from plague, peſtilence & famine, from battaile and murther and from ſodayne death.

Good Lord deliuer vs.

From all ſedition and priuy conſpiraſye, from the tyranny of the Biſhop of Rome and all his deteſtable enormities, from al falſe doctrine and hereſy, from hardnes of heart, and contempt of thy worde and commaun-

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commaundement.

Good Lord deliuer vs.

By the miſtery of thy holy incarnation, by the holy natiuitie and circumciſion, by thy Baptiſme, faſting and temptation.

Good Lord deliuer vs.

By thine agony and bloudy ſvveat, by thy croſſe and paſſion, by thy precious death and buryall, by thy glorious reſurrection and aſcention, and by the comming of the holy ghoſt.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our vvealth, in the houre of death, and in the daye of iudgement.

Good Lord deliuer vs.

VVe ſinners doe beſech thee to heare vs (O lord god) & that it may pleaſe thee to rule and gouerne thy holy Church vniuerſally in the right vvay.

VVe beſech thee, &c.

That it may pleaſe thee to keepe and

ſtrengthen in the true woorſhipping of thee, in righteouſnes and holynes of life, thy ſeruant Elizabeth our moſte gracious Queene and gouern our.

VVe beſeech thee.&c.

That it maye pleaſe thee to rule hir heart in thy faith, feare and loue, and that ſhee may alwayes haue affiance in thee, and euer ſeeke thine honor and glory.

VVe beſeech thee.&c.

That it may pleaſe thee to be hir defender and keeper, giuing hir the victorie ouer al hir enimies.

VVe beſech thee.&c.

That it may pleaſe thee to illuminate all Biſhoppes, Paſtours, and Miniſters of the Church, with true knowledge and vnderſtanding of thy worde, and that both by their preaching and liuing, they maye ſet it forth, and ſhewe it accordingly.

VVe beſech thee.&c.

That it may pleaſe thee to endue the lordes of the counſayle, and all the nobilitie

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with grace, vvisedom, and vnderstanding.

VVe beseech thee. &c.

That it maye please thee to blesse and keepe the Magistrates, giuing them grace to execute iustice, and to mainetayne truth.

VVe beseech thee. &c.

That it may please thee to blesse & keepe all thy people.

VVe beseech thee. &c.

That it may please thee to giue to all nations, vnitie, peace, and concorde.

VVe beseech thee. &c.

That it maye please thee to giue vs an heart to loue and dreade thee, and diligently to liue after thy commandements.

VVe beseech thee. &c.

That it maye please thee to giue all thy people increase of grace, to heare meekely thy worde, and to receyue it with pure affection, and to bring forth the fruites of the spirite.

VVe beseech thee. &c.

That

That it may pleaſe thee to bring into the vvay of truth, all ſuch as haue erred and are deceiued.

VVe beſech thee.&c.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort & helpe the vveake harted, and to rayſe vp them that fall, and finally to beate downe Sathan vnder our feete.

VVe beſech thee.&c.

That it may pleaſe thee to ſuccor, helpe and comfort all that be in danger, neceſſitie and tribulation.

VVe beſeech thee.&c.

That it may pleaſe thee to preſerue all that trauayle by land or by vvater, all women labouring of childe, all ſick perſons and young children, and to ſhevv thy pity vpon all priſoners and captiues.

VVe beſeech thee.&c.

That it may pleaſe thee to defende and prouide for the fatherles children and vvidows and all that be deſolate and oppreſ-

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fed.

VVe beſeech thee.&c.

That it may pleaſe thee to haue mercye vpon all men.

VVe beſech thee.&c.

That it may pleaſe thee to forgiue our enemies perſecutors and ſlaunderers, and to turne their heartes.

VVe beſech thee.&c.

That it may pleaſe thee to geue and preſerue to our vſe the kyndely fruites of the earth, ſo as in due time vve may enioy them.

VVe beſeech thee.&c.

That it may pleaſe thee to geue vs true repẽtance, to forgiue vs all our ſins, negligences & ignotãces, & to endue vs with the grace of thy holy ſpirite, to amẽd our liues according to thy holy word.

VVe beſeech thee.&c.

Sonne of God: we beſeche thee to heare vs.

Sonne of God.&c.

O Lambe

O Lambe of God that takeſt awaye the ſinnes of the vvorlde.

Graunt vs thy peace.

O Lambe of God that takeſt awaye the ſinnes of the worlde.

Haue mercy vpon vs.

O Chriſt heare vs.

Lorde haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father which art. &c.

And leade vs not into temptation.

But deliuer vs from euill.

O Lorde deale not vvith vs after our ſins.

Neyther revvarde vs after our iniquities.

Let vs pray.

O God mercifull Father, that deſpiſeſt not the ſighing of a cõtrite heart, nor the deſire of ſuch as be ſorowful, mercifully aſsiſt our praiers that vve make before thee in all our troubles and aduerſities, whenſoeuer they oppreſſe vs: And gra-

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graciouſly hear vs, that thoſe euils which the craft and ſubtiltie of the deuil or man worketh agaynſte vs, bee broughte to naughte, and by the prouidence of thy goodnes, they may be diſperſed, that wee thy ſeruantes being hurt by no perſecutions, maye euermore giue thankes vnto thee in thy holye Churche through Ieſu Chriſt our Lorde.

O Lorde aryſe, helpe vs, and deliuer vs for thy names ſake

O God vve haue hearde vvith our eares, and our fathers haue declared vnto vs the noble works that thou didſt in their days, and in the olde time before them.

O Lorde aryſe, helpe vs, and deliuer vs for thy honour.

Glory be to the father, and to the ſonne, and to the holy ghoſt.

As it was in the beginning, is now, and euer ſhall be vvorld vvithout ende. Amen.

From our enimies defende vs, O Chriſt.

Graciouſly

Graciouſly looke vpon our afflictions.
Pitifullye beholde the ſorovves of our heartes.
Mercifully forgiue the ſinnes of thy people.
Fauourably with mercy heare our prayers.
O ſon of Dauid, haue mercy vpon vs.
Both novv and euer, vouchſafe to heare vs O Chriſt.
Graciouſly heare vs O Chriſt.
Graciouſly heare vs O Lord Chriſt.
O Lord let thy mercy be ſhevved vpō vs.
As vve doe put our truſt in thee.

Let vs pray.

WE humblye beſech thee O Father, mercifuliye to looke vpon our infirmities, & for the glory of thy names ſake, turne from vs all thoſe euils, that vve moſt righteouſly haue deſerued, and graunt that in all our troubles vve may put our whole truſt and confidence in thy mercy, & euer more ſerue thee in purenes

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of liuing to thy honor and giory through our only mediatour and aduocate Iesus. &c.

ALmighty God, vvhich haste geuen vs grace at this tyme vvith one accord to make our common supplications vnto thee, and doest promise that vvhen two or three, be gathered together in thy name thou wilt graunt their requests, fulfil now (O Lord) the desires and peticions of thy seruauntes as may be most expedient for them, graunting vs in thys world knowledge of thy truth, and in the world to come life euerlasting. Amen.

A prryer for the queenes Maiestie.

O Lord our heauenly father highe and mighty, king of kings, Lord of lord, the only ruler of all Princes, vvhich doest from thy thron beholde all the dvvellers vpon earth, most hartely we beseech thee with thy fauour to beholde our most gracious souerain Lady Queene Elizabeth and

and ſo repleniſh hir with the grace of thy holy ſpirite, that ſhe may alwaye inclyne to thy will, and walke in thy waye. Indue hir plentifully with heauenly gifts, graunt her in helth & welth long to liue, ſtrengthen hir, that ſhe may vanquiſh and ouercome all hir enimies. And finally that after this lyfe ſhe may attayne euerlaſting ioy and felicitie, through Ieſus Chriſt our Lorde. Amen.

A generall confeſsion.

O Lorde God almightie, father of mercye, and God of all comfort, wee thy poore creatures reſorte vnto thee, knowledging and confeſsing our ſelues before thy glorious maieſtie, that vve are all grieuous ſinners, and can of our ſelues doe nothing but ſinne. For all our imaginations, intents, and thoughtes are enclined, and diſpoſed to euill from our youth vp. Our damnation comueth of our ſelues, vve our ſelues are not able to thinke a good thought. It is thou only that doeſt

vvorke

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worke in vs both the vvill and the deede. VVe are but earth, and naturally the children of wrath.

VVe of our ſelues are but vayne, yea lighter then vanitie it ſelfe. VVe can doe nothing without thee, there is not one of vs whole. VVe are all vncleane, and all our righteouſnes is but a filthy cloth. VVe haue no more power to do good of our ſelues, than a man of Inde hath power to change his ſkinne, or the Leoperd her ſpots. Novv according to this euill and corrupt inclinatiõ of our nature ſo haue we eliued in thoughte, worde and deede. DA. 9. VVe haue ſinned, vve haue offẽded, we haue gone backe from thy lavve and haue not harkened vnto thy word. VVe haue not loued thee, O Lord with all our ſtiength, with all our heart, with all our ſoule, with all our power. VVe haue bene ſore tranſgreſſours of thy commaundements, vve haue not put our vvhole truſt and confidence only in thee. VVe haue in

our troubles and neede, not ſought for helpe only in thee. VVe haue not called only vpon thy name, but vvith falſe cõfidence with vayne ſuperſtition & vnlawfull othes, haue we blaſphemed thy name VVe haue prayed and made interceſſion vnto ſtocks & ſtons, & made the creaturs our aduocates & mediatources, cõtrary to thy word. VVe repoſed our truſt & affiace in our ovvne deedes, & in ſuch workes as haue ben deuiſed by mens fantaſies beſides the ſcripture. VVe haue wandred on vain pilgrimages, offiring vp money, candels, and tapers to Images, and reliques wyth ſuch like ſuperſtition. VVe haue bene ſlouthfull in our buſines. VVe haue not bene feruent, & diligent in doing of our duty. Specially on ſuch dayes as be appointed for the preaceing of thy worde, we haue not plyed our ſelues wholly to learne it, nor occupyed our time in prayer, & geuing of thankes vnto thee. And as touching the loue that we oughte to

haue

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haue vnto al men, & women for thy ſake, we haue not ben earneſt in at all times. VVe haue not loued our neighbours as our ſelues. VVe haue not don as we wold be don vnto. VVe haue ben vngentle, vnpacíēt, vncourteous, froward, angry, and diſpleaſed: yee haue reioyced in our neighbors hurt, & ben ſory of his welfare. VVe haue ben led with falſe doctrine and errours from the yvay of thy truth. VVe haue ſinned with our fathers, wee haue don amiſſe, we haue dealt wickedly, therefore our moſt deare father which art in Heauen, foraſmuch as yvee haue blaſphemed thee, and not ſought alvva y the glorye of thy name, graunte nowe that from henceforth thy name may be ſanctified and halowed in vs. Graunt nowy that thy kingdom may come, & that in ſtead of ſin and errour thou only maieſt raigne in vs, graunt now that our will may bee cōformable ynto thine, & that in al aduerſity we may be hartely vvell contēt to

ſuffer thy vvill to be done in vs. Graunte novve that vvee be neuer deſtitute of our dayly foode, but that vve may alvvay bee nouriſhed with thy vvord in our ſoules, & haue ſuch a competent liuing in this life as is neceſſary for our body. Graunt novv that vve may euen from our hart rootes, forgiue one another all maner of treſpaſſe, as thou for Ieſu Chriſtes ſake thy ſonne, haſt mercifully forgiue vs. Graunt novv that where the vvorld, the deuil, and our ovvne fleſh, doth dayly tempt & prouoke vs to ſin, we may thorow thy tregth be able to reſiſt all their temptatiō. Grant now that thorow thy helpe and grace we may be deliuered from all euill, from all daunger, and perill of ſoule and body, frō all ſinne, hell, and damnation, from all pryde, and enuye, from all vvrath, and ſlouthfulnes, from couetouſnes, vnmeſurable and filthy liuing. Graunt novve, that from hence forth we may be contēt with ſuch fatherly prouiſion as thou haſt made

for

Decon, I.

for vs already, graunt novv that vve may be temperate in eating and drinking. And of so honest and cleanlye conuersation, that vve giue no man occasion of euill. Graunt novv that in steade of our old fained vvorkes, vve may be occupied vvyth such fruites of thy holy spirit, as thy word maketh mencion of. Graunt novve, that according to the vvholsome monition of thy blessed Apostle Peter and of all the scriptute beside, vve may be faithfull true and obedient vnto the Queene our soueraygne Lady and Supreme head immedil atly vnder Christ. And not only vnto al such officers as be sent of him, but also vnto all such wholsom lavves & iniunctions as by hir autoritie be made for tranquilitie and wealth of vs hir subiectes. Graunt novv that we all may encrease in the knowledge of thee, that our youth may be brought vp in vertue, that childrē may obey their fathers and mothers, that seruaunts may be true to their maisters,

that landlordes may be gentle to theire tenants, that husbands may be louing to their wiues, and wyues likewise to their husbands, that men may keepe theire housholde in the feare and knowledg of thee, that idle people may be set to labor, and that all suche as be poore in deede, may be well and lovingly prouided for. Graunt that for the loue of thee, we may fede the hungry, giue drink to the thirsty, cloth the naked, geue lodgeing to them that be harbourlesse, bury the dead, visite them that be in prison, and helpe such as be in sickenesse. Finally graunt (now most merciful father) that whatsoeuer thou forbiddest, we may forbeare it, and what soeuer thou commaundest, we may euery one in his calling performe the same, & so continue in thy seruice til our liues ende, that all our thoughtes, words and deedes, may redoune vnto the glory of thee, now and euermore. Amen.

Thanke

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Thankes be geuen to God, obedience vnto our Princes, loue to our neighbours.

For the Citie or towne wherin thou dwellest.

EXcept thou (O merciſull Lord God almighty) keepe the citie, the watchmē vvake but in vain that kepe it. Therfore O Lord God, ſend thy holy ſpirite in the harts of them which rule our citie or tovvne, to the intent that vve with them and they with vs, may liue in thy godlye ſeare, ſo that it may goe well vvith vs. And ſuffer vs not good Lorde to put our truſt any more in vvorldly povver, as money, horſe, vveapon, artillery, guns, or ſtrong vvalles, but much rather in thee, vvhich art a defender of all them that put their vvhole aſſaunce and truſt in thee.

For Kinges, Princes, and Rulers.

O Lord of Lordes, Ieſus Chriſt thou art an example and glaſſe or myrrour

of them vuhich goueme and beare rule of Realmes, Countris ond Cities, vvhom they ought to folow, for thou art the beſt and the wiſeſt, and therefore canſt thou not erre or doe any other thing but well. Vouchſafe with the light of thy clerenes, and with the fire of thy loue, to kindle the heartes of all ſuch as thou throughe thy godly prouidence haſt inſtituted and ordayned to be rulers ouer the people, to the intent that they through thee as by a foregoing light, may ſee and perceiue vvhat is beſt to be done, and fulfill the ſame, and that they taking thee alvvayes for a ſure marke of their eye doe not that thing vvhich onely ſeemeth good in their ſight, but that vvhich may be to thy honour, to our profite, and to their health and ſaluation, to the intent alſo that they maye iuſtly & duly miniſter, and execute their office geuen vnto them of thee, ſo that we with them and they with vs, may leade a peaceable, vertuous and quie life.

So

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So be it.

When thou goest to thy labour or worke.

O Moſt kinde and gentle heauenly father, thou knowveſt and haſt alſo taught vs howv greate the vveakeneſſe of man is, ſo that no man vvithout thy godly helpe, can do nothing. Thus vouchſafe to ſend vs thy holy ſpirite, that hee may ſtrengthen, ſtyrre and moue our vnderſtanding and reaſon in all thinges, that we this day outvvardlye ſhall goe about and take in hand, or it that vve invvardly ſhall thinke or haue in mynde, to the intent that it may be done to thy glory and to the profite of our neyghboure. So be it.

A prayer for a godly life

IT greatly greeueth vs, O merciſull father and euerlaſting God, that we thorow the greuous and coutinuall aſſaultes of our enemies are not able to paſſe ouer our yeares in this vvorld with ſuch purity

of

of life as vve ought, & as thou requireſt of vs. Verely vve are on euery part ſo ebſieged and compaſſed round about of our aduerſaries, that ſcarcely at any time vve can be free frō their peſtiferous and deadly darts, nor yet haue ſo much reſpit as once to breath toward true godlines. Oh moſt louing Lord thou art our father and vve thy children: conuenient therefore is it that vve thy children repreſent and openly declare in our conuerſation the maners of thee our father.

Thou art good gentle, louing, ſuffering, holy, righteous, faithfull. &c.

It therefore becōmeth vs thy children in our liuing to practiſe goodnes, gentlenes, loue charitie, mercy, patience long ſuffering, holineſſe, righteouſnes faith. &c.

1 Ioh. 3. Thou haſt giuen vs an example that euen as thou haſt done, ſo vve likewiſe ſhoulde do. If vve ſaye vvee dvvel in thee, vve ought to vvalk as thou haſt walked. 1 Ioh. 3. For thou haſt caled vs not to

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vnclēnes but vnto holines. 1. THE. 4. Thou hast deliuered vs from the povver of our enemies, that vve being vvithoute feare, should serue thee in holines and righteousnes all the dayes of our life.

1. IOHN. 1. The bloud of thy sonne Iesu Christe hath clensed vs from all sinne not that vve shoulde continue in darkenes, but rather vvalke is the light, as thou art in the light. Thy loing kindnesse hath appeared vnto all men, not that vvee should follovv vngodlinesse and vvorldly lust, but that vve should liue soberly, righteously, and godly in this present world.

EPH. 1. Thou diddest chose vs in Christe before the foundations of the vvorld vvere layd, that vve should be holy & vvithout blame before thee thorovv him. EPH. 2. VVe are thy vvorkmanship created in Christe Iesu vnto all good vvorks vvhich thou ordainest afore that vve shold vvalk in thē. Forasmuch thē as

all

all thy benefites vvhich thou haſt beſtowed vpon vs, are giuen vnto this end, that we ſhould vvalke worthy of thy kindnes, repreſent thy manners in our conuerſation, mortify the fleſh and the luſts thereof, haue nothing to doe with Sathan, nor the world, but leade a good life garniſhed full of good vvorkes, and in all poyntes faſhioned after the rule of thy bleſſed vvordes, vve moſt hartely pray thee to ẽdue vs vvith thy holy ſpirite, vvhich may take avvay our ſtony hart, and giue vs a nevv fleſhly and ſoft heart, kil the olde man in vs vvhich is corrupt thorovv deceyuable luſtes, & faſhion in vs that nevv man vvhich is made after thy image and likenes in righteouſnes and true holines. Suffer vs not to giue our ſelues agayne vnto our old luſts and concupiſences, wherwith we were led vvhen vve knevve not thee, nor thy ſon Chriſt, but euen as thou vvhich haſt called vs art holye, ſo likevviſe graunt that vve may be holy in

all

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all our conuerſation. O merciful God, not the heares of thy lavve but the fulfillers of it, ſhall be iuſtified before thee. Mat. 7. Neyther ſhall euery one that ſaieth vnto thee: Lorde, Lorde, enter into the kingdome of heaué. but they that doe the wil of thee our father which arr in heaaé, To cõfeſſe thee with our mouth, & to deny thee vvith our deds, worketh rather our dánatiõ thá ſaluatiõ. For the true knowledge of thee conſiſteth not in talkbuting, but in vvorking, not in fauouring in folovvnig, not in louing, but in liuing. MAT. 21. To promiſe thee by mouth, that vve vvill vvorke in thy vinyard, and yet vvorke nothing at all, declareth not vs to be thy ſonnes but rather baſterds. To brag of the iuſtification of faith, & not to bring forth the fruites thereof, to glory in the merites of thy ſonne Chriſt, in his bloud, death and paſſions, and not to liue vvorthy in his kindnes, to profeſſe thy holy goſpell, and not to vvalke according

to

to the doctrine there of, to be baptised in thy name, and not to mortifie our members vvhich are of the earth, not to vvalke in a newe life, to be partakers of the deuine misteries; and not to be made one spirite vvith thee, vvhat auaileth it vve are thy friendes if vvee do those thinges that thou commaundest vs. VVe are thy seruaunts, if vve be obedient to thy vvill. VVe are thy sonnes, if vve honour and reuerence thee according to thy vvorde. VVe seke thy glory if we atempt nothing vvherof thou shouldest be dishonored. Leading a life conformable to thy blessed vvill, vve shall prouoke the very enemies of thy truth to prayse thee, but contrarvvise, thou shalt be euill spoken of. Graunt therfore vve beseech thee, that our life may aunsvvere to our profession, & that the light of our good works may so shine before men, that they seing your godly conuersation, may glorify thee our heauenly father. Amen.

A short

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A short prayer to be sayd at the receiuing of the mistery of Christs body at the holy communion.

O Heauenly and blessed father, I render vnto thee most harty thankes for all thy benefites, vvhich thou haste shevved vnto me most vvretched sinner, but specially for that most svvete smelling sacrifice, vvhich thy onely begotten sonne offered vnto thee on the aulter of the crosse, by geuing his most pure and vndefiled bodye vnto the death for the redemption of mankinde, in the remambraunce vvhereof according to thy welbeloued sonnes ordinance. I novv receue this holy breade, most entirely beseching that I may both be partaker of the merites of thy deare sonnes bodye breaking, and also leade a lyse vvorthy of so greate a benefite vnto the glorye of thy name. Amen.

A prayer to be sayde at the receyuing of the mistery of Christ bloud in the holy commun on.

O Blessed and mercifull father thy loue toward me sinfull creature is so exceding great and vnspeakeable, that I cannot but geue vnto thee most humble thankes, namely for the sheading of thy most precious bloud of thy deare son Iesu Christ, by the vertue vvherof thy wrath stirred vp a gaynst me wretched sinner, is pacified, my raunsom is payde, the lavve is fulfilled, my enemies are ouercome and put to flight. In remembraunce of this so noble a victory and of so great a benefite I am come to thys thy table. O merciful father to drinke of this cup, desiring thee that as my outward man is comforted by the drinking of this vvine, so likewise my inward man may be comforted and made strong by true faith in the precious bloud of thy most deare sonne. O Lord my heauenly father, giue me thy holy spirit

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spirite, which may so rule and gouerne my heart, that I neuer be vnthankfull nor forgetful of this thyne exceeding greate kindnesse, but so traine my life according to thy blessed will, and that whatsoeuer I do speake or think may be to the glorye of thy blessed name, and the health of my soule: thorowe Iesu Christe our Lord. Amen.

For all thera which lye in the extreame plagues of death or otherwise.

O Pitifull phisition and healer both of soule and body, Christ Iesu, vouchesafe to cast thine eyes vpon this pore sinfull creature. N. Who lieth here captiue and bound with sicknes, turning his weaknes to thy glory and to his health. And vouchsafe good Lord, to send him patience and sufferance, that he may stedfastly continue to the end, and that he may with a true and perfect fayth, fight manfully agaynst all temptations of the deuill

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that hee may no longer continue. So be it.

A confession for all people to be said in the morning.

O Mercifull and moste louing father whose loue is infinite, whose mercye endureth for euer, wee sinfull creatures trusting in thine vnspeakeable goodnes & loue towards vs, do appeare this morning before thy deuine maiestie, moste lowly confessing our manifold sinnes, and innumerable transgressions of thy commaundements, and fatherly will. Against thee only, against thee O Lord, haue wee sinned, therfore we confesse our sinnes, we knowledg our offences, wee accuse our selues vnto thee O merciful Lorde, and wil not hide our vnrighteousnes. We find in our selues nothing but ignorance of thy vvill, disobedience, mistrust, doubtfulnes in thy goodnes, and incredulitie, hatred, and contempt of all spirituall

thinges,

thinges, ſelfloue, confidence in our ſelues, and feruent luſting after carnall thinges of this vvorld. And this tree of our corrupt nature, bringeth forth continually in vs none other fruite, but rotton, & vnſauory workes of the fleſh, in thoughtes words & doings, vnto cõdenatiõ. VVherfore, we hubly beſech thy fatherly goodnes, euen for thy ſon Ieſus Chriſtes ſake, whõ thou haſt ſet forth for a purchaſer towards vs of mercy, through faith in his bloud: to make our heartes cleane, take avvay our ſtony hearts, and geue vnto vs a true and a liuely faith, vvhiche ſhall worke continually by loue, throughe Chriſt. Haue mercy vpon vs, forgeue vs our ſinnes, for thy ſonnes ſake, certifie our conſcience of remiſſion of the ſame, by thy holy ſpirit, by vvhoſe operation, ſo mortifie in vs our old man, the vvhole body of ſinne that we continually dying vnto ſinne may vvalke in newnes of life, to the glory of thy name, throughe

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Iesus Christ our Lorde. So be it.

Then saye this. 86. Psalme treatably.

BOw downe thyne eare O Lord, and heare me, for I am poore and in misery. O preserue my soule, for I am holy, my God saue thy seruant, that putteth his trust in thee. Be mercifull vnto me (O Lord) for I will call dayly vpon thee.

Comfort the soule of thy seruaunt vnto thee O lord do I lift vp my soule.

For thou Lord art good and gracious, & of great mercy vnto all them that call vpon thee.

Geue eare Lord to my prayer, & ponder the voice of my humble desires.

In the time of my trouble I will cal vpon thee, for thou hearest me.

Among the gods there is none like vnto thee O Lord, there is not one that can do as thou doest.

All nations whom thou hast made shall come and worship thee. O Lord: and shal glorifie thy name.

For thou art great and doeſt vvonderous thinges, thou art God alone.

Teach me thy vvay O Lord, & I vvill vvalke in thy truth, O knit my heart vnto thee, that it may feare thy name.

I wil thanke thee, O Lord my God with all my heart, and vvill prayſe thy name for euer,

For great is thy mercy toward me, and thou haſt deliuered my ſoule from the nethermoſt hell.

O God the proude are riſen againſt me, and the congregatiõs of naughty men haue ſought after my ſoule, & haue not ſet thee before their eyes.

But thou O Lord God art ful of compaſſion & mercy, long ſuffering, plẽteous in goodnes and truth.

O turne the then vnto me, and haue mercy vpon me, giue thy ſtrength vnto thy ſeruaunt, and help the ſonne of thine handmayd.

Shevv ſome token vpon me for good

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that they which hate me may ſee it, and be aſhamed, becauſe thou Lord haſt helped me, and comforted me.

Glory be to the father, and to the ſonne and to the holy ghoſt.

As it was in the beginning. &c.

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.

Then ſay the Creede and the Lords prayer. &c.

Lord ſhew thy mercy vpon vs.

And graunt vs thy ſaluation.

O Lord ſaue the Queene.

And mercifully heare vs when we call vpon thee.

Indue thy miniſters with righteouſnes.

And make thy choſen people ioyful.

O Lord ſaue thy people.

And bleſſe thine inheritaunce.

Geue peace in our time O Lord.

Becauſe there is none other that fighteth for vs but only thou O God.

O God

O God make clean our hearte within vs.
And take not thy holy spirit from vs.

Let vs pray.

O God vvhich art authour of peace and louer of concord, in knowledge of whom standes thour eternall life, whose seruice is perfect freedom: defend vs thy humble seruaunts in all assaults of our enemies that we surely trusting in thy defence may not feare the povver of anye aduersaryes, throrow the mighte of Iesu Christ our Lord Amen.

O Lord our heauenly father almightie & euerlasting God, vvhich hast safely brought vs to the beginning of this day: defend vs in the same vvith the mightye povver, & graunt that this day vve fall into no sin neither run into anye kinde of daunger, but that all our doinges may be ordered by thy gouernaunce to do alway that is righteous in thy sight, through Iesus Christ our Lord Amen.

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GOd preſerue Queene Elzabeth, god deſtroy al her enemies, God preſerue her moſt honorable conuſellers, God ayde the clergye with his ſpirit in ſetting forth of his truth, God preſerue al the nobilitie of this realme, & the commons of the ſame, God defend the fauourers of the goſpell, God chaunge the hearts of our enemies, & ſend them a better mind. The povver of God deſtroy Antechriſte vvith all his vvicked kingdome. God ſend the Goſpell a ioyfull and a free paſſage throughout the whole world. God ſēd vn to al degres ſuch grace, that they mai walk worthy ly in their vocatiō & calling. Amē

The peace of God which paſſeth al vnderſtāding, kepe our hatts & minds in the knowledge & loue of God, and of his ſon Ieſus Chriſt our Lord. And the bleſſing of God almighty, the father, the ſon, and the holy ghoſt be amongſt vs, and remayne with vs alway. Amen.

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Deo ſoli gloria.

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